VOLUME V NUMBER 1

The Congo Missionary Messenger

JUNE, 1933

THE CONGO INLAND MISSION

A CO-OPERATIVE MISSION IN THE BELGIAN CONGO

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THE CONGO MISSIONARY MESSENGER

Vol. V JUNE, 1933 No. 1

THE CONGO MISSIONARY MESSENGER

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Editor: Rev. A. M. Eash.

Contributing Editors: Mrs. E. A. Sommer, Mrs. Earl Salzman, Rev. J. P. Barkman, Rev. F. J. Enns.

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EDITORIALS AND COMMENTS

THE ANNUAL MEETING OF THE C. I. M. BOARD

The Congo Inland Mission Board met in Annual Meeting on Tuesday, April 11th. Morning, afternoon and evening sessions were held and the matters of business which had accumulated since the midyear meeting held in September, 1932, were carefully considered.

A very important feature of this year's meeting was the receiving of the reports of last year's work in the mission. 1932 stands out prominently as one of large blessings upon the mission. The Word of God has been given effectively, the Holy Spirit has operated in a marvelous manner and large numbers have received the message, repented of their sins and been joyously born into the Kingdom of our Lord and Savior Jesus Christ. Considerable space on the following pages will be devoted to reports of the work done in the different departments on the several stations.

The Board was pleased to note the general state of good health prevailing in the mission after the past years of much sickness. The presence of Doctor Unruh in the mission is considered a large asset to the work. It is hoped that his counsels and work will help to maintain a better general state of health among the workers. (A statement regarding the medical work will appear elsewhere.)

There is some change in the missionary personnel. Mr. and Mrs. Milton A. Amie and Miss Amelia E. Bertsche are not returning to the mission field. Miss Helen Tieszen, who went to the mission field in the fall of 1930 and who has been ill much of the time since her arrival in Africa, has indicated her desire to transfer from the C. I. M. to some other mission where she considers the health conditions more favorable. Correspondence is now in process which will no doubt result in her wishes being granted. During the year, 1932, the Henry Moser family, the Amie family and Rev. E. A. Sommer returned home while the doctor and Rev. and Mrs. Russell Schnell arrived on the field. Plans are at present under way for Rev. and Mrs. Henry Moser and son, Burnell, to go to the field during 1933. Other sailings are uncertain.

The Board dealt with the problem of finances. It was decided that an effort would be made to meet the appropriations which had been made for 1933 since a further curtailment in funds would work great hardship to the work on the field.

All of the officers of the Board were re-elected for the coming year. The entire meeting was an expression of devotion to the large task to which the Board has been called by the supporting churches. The tasks were recognized as being enormously large but it was recognized that, "Our God whom we serve is able."

The primary purpose to which we have set ourselves is the giving of the Gospel to the needy in Central Africa. The cause is a holy one and God has been made the chief partner in the enterprise. Many thousands hear the Gospel weekly and hundreds have turned to Jesus Christ as their Savior. The church on the field has been strengthened and enlarged. Some of the most serious oppositions have been overcome and both the missionaries and Board are greatly cheered. Great praise and glory are due to God for His unbounded blessings.

The Board earnestly solicits the prayerful and sympathetic support and prayers of all in the churches.

OUR PUBLICATION PLANS FOR 1933

The state of the finances is responsible. In July, 1929, the Congo Inland Mission Board began publication of The Congo Missionary Messenger. For several years it appeared monthly. Then it was decided to change to a bi-monthly publication until such time as missionary funds permitted a return to the monthly issues. Now the shortage of funds is greater than it has been for many years. While there are abundant evidences of economic recovery in the not far distant, the treasury is empty and receipts are very slow. And so there has been another decision.

This time the Literature Committee has decided that three more issues shall be published during the calendar year, 1933. The Committee believes that the reduction from six to four issues can be made without seriously handicapping the cause. It trusts that with the beginning of 1934 there will have been sufficient recovery in missionary finances to permit at least the bi-monthly publication of the paper.

One issue has already been published. It appeared shortly before the holding of the Annual Meeting of the Board.

The second issue is now appearing. As you will soon discover, it is devoted largely to the publishing of annual reports. There is no doubt but this will be the most interesting issue of the year. The Congo Inland Mission has done a large work in the past. The year 1932 was the most phenomenal in its history. In common with other Congo missions, its work has grown rapidly, the Gospel message has been received joyfully and many have come into the Kingdom of our Lord and Savior, Jesus Christ. This issue records some of the results of the year's work.

The next issue will be published just prior to the Conference sessions. Since the Conference will be held the latter part of August, it is our hope to have the third issue of our publication in the hands of the readers about August 1st. It will be a pre-Conference number and we hope it may teem with interesting reports of the work on the field.

The fourth issue will appear early in November as a special Missionary Day number. With Missionary Day on about the 19th or 26th of November, this fourth issue will make its appearance soon after the first of that month.

Three more issues of the **Congo Missionary Messenger** during 1933 and every one a special number.

THE FINANCIAL REPORTS

Beginning with this issue, only receipts for the work of the Congo Inland Mission will be published. Each month the members of the Board will be supplied with complete financial statements showing both the receipts and disbursements. In order to avoid using too much of the already limited space for general missionary material, only the receipts for the work will be reported, together with such general information as will be considered essential for the better prosecution of the missionary work.

Included in the receipts will be the moneys received in payment for subscriptions to the **Congo Missionary Messenger.** They will be entered in a fund designated as "Promotional" and will be used for the dissemination of the missionary message and news among the supporting constituency. Individual subscription receipts will be written, but only mailed as there is other correspondence with the individual subscribers. The date of expiration is always indicated

on each issue together with the name and address of the subscriber. The subscription renewal will be indicated by an extension of that date.

All moneys received will be indicated in the funds to which they are contributed and will be scrupulously used for the purposes for which they are given. Contributors are urged to state carefully to which of the following funds their contributions are to be applied: Missionary Support, Evangelistic, Educational, Medical, Missionary traveling Expenses, or Promotional Work. Moneys not especially designated will be placed into the General Fund and will then be used where most largely needed.

Questions regarding any special phases of the work are solicited and will be cheerfully answered.

The books of the treasurer are audited annually by a competent auditor. To protect both the contributors and the Board, the treasurer is under a ten thousand dollar surety bond.

You can always watch the periodical statements of receipts and ascertain that your contributions have been properly placed and credited.

THE CHURCH ACRE PLAN

Elsewhere in this issue appears an article copied from the Presbyterian Survey, in which the writer describes the working of a novel plan for stimulating missionary interest and, incidentally, raising mission funds. The article will bear careful reading.

The Congo Inland Mission constituency is decidedly an agricultural people. Not less than eighty percent of the supporters live in rural communities. A program as described in THE CHURCH ACRE PLAN should prove very practical and give promise of greatly increased interest in and support for the cause of missions.

Incidentally, it will be interesting to all readers to know that the plan described was worked in Southern Presbyterian constituency of the **American Presbyterian Congo Mission.** One of the fortunate experiences of the Congo Inland Mission is to have the Southern Presbyterians as a neighbor mission. From the days of Rev. and Mrs. Haigh and Mr. Stevenson of the C. I. M. and Dr. Morrison of the A. P. C. M. to the present, there have been very cordial relationships between the two missions. Dr. Morrison and his associates were of inestimable value to our early missionaries in their wise counsellings. Always since those days their counsel has been wise and their material aids have been valuable. The C. I. M. owes a great debt of gratitude to the A. P. C. M. and both Board and missionaries frequently give expression of the same.

CENTRAL LOCATIONS

Among the problems at present facing the Mission and Board is that of the proper central site for such activities as the medical work, the training school and the school for the children of missionaries. These three, together with the printing work, are activities which are very properly not carried on at each of the stations but at some convenient central locations. In the case of the printing, the problem is practically solved. Center of territory, soil conditions and other acute questions in connection with the medical and educational questions, do not feature largely here. In fact, Charlesville has been the printing center. When the press was sent to the field some years ago it was very properly set up at this station and has there been functioning as satisfactorily as has been possible under the many adverse circumstances.

When the new office building was erected a few years ago, it included a printing room and the press, and other equipment has been installed there. The going of Rev. Russell Schnell to the field last year is expected to eventually provide the missionary who will make the press function efficiently. In the case of the printing the problem has passed from the "location" stage to that of "operation."

The Medical Work

The doctor has now been in Africa about six months. He has been diligently studying language and is now anxious to get permanently located and his work properly started. The mission feels that it is quite necessary that the future permanent site for the central medical work be determined at this time. The attitude of the government toward this work will be partly decided on the basis of its location. A substantial subsidy from the State is involved. From the governmental angle it seems urgent that a site be selected soon and that it be so wisely selected that the State will be willing to pay the subsidy for the work.

From the angle of the mission there are two important considerations aside from that of State attitude. The doctor ought to be

located sufficiently central so that he will be in a position to keep in fairly close touch with the work of the entire mission. This calls for a geographically central location. The building of a hospital will be involved, which will call for the investment of considerable funds. The Board and mission are concerned that the site which may be selected will be a permanently usable site. The constituency will appreciate the enormity of this problem when it has in mind that the C. I. M. territory is about two hundred by four hundred miles in size—approximately the size of the state of Illinois. A number of roads intersect the territory but there are still great possibilities that some of these roads are not permanent.

The second consideration is one of the nature of the soil, proximity to good timber and water supply and the general health conditions. Two questions are involved in connection with the soil. Clay is needed for brick making and the soil needs to be productive. The proximity of timber is also necessary for building purposes. The Congo water supply comes largely from springs. It is necessary that the medical center is insured a permanent good water supply.

When it has been determined what site supplies all of these material advantages and, in addition, is truly central, the decision as to the location of the central medical work can be easily made.

The Training School

For many years the mission has been struggling with the problem of training the natives for leadership in the mission. There have been periodical efforts that temporarily proved effective and satisfactory, but the entire question of training is still a very live one and is constantly becoming more acute. When we bear in mind that just about two hundred native Christian men and women are at present serving in some capacity or other of leadership and that in many instances the degree of training for that work has been woefully limited, it will be readily understood that the problem is very acute.

For a time a training school was conducted at Charlesville but this did not prove satisfactory to the other stations. Then it was transferred to Kalamba but again there were very decided objections. At present each of the four stations has classes in advanced instruction—chiefly Bible—but the shortage of workers and other conditions make the arrangement decidedly unsatisfactory. In the meantime the work is growing by leaps and bounds and many additional teachers ought to be put to work. Also, the State has set training standards for the teachers in the schools and it is important that the mission maintain those standards. The problem of a proper training school, fully standardized and sufficiently central so that it will serve the entire mission has been an acute one for years and is rapidly pressing harder for a solution. Here, again, are involved practically all of the problems mentioned in connection with the medical center.

Timber and brick clay are needed for building purposes, good soil is essential for the raising of foods, and there is need for a good water supply.

The School for Missionaries' Children

This school is rapidly becoming a problem. The Congo Inland Mission, in common with many other missions, formerly had no school children on the mission field. For various reasons it was not considered wise to have the children taken to Africa and be reared and educated there. Conditions of living have sufficiently changed in recent years so that the majority of missions under American Mission Boards now make it the rule rather than the exception to have the children of missionaries reared by their parents on the mission field rather than have the long separation from them. The Congo Inland Mission has at present six children on the mission field. It is quite possible that this number will be increased to nine or ten before the end of 1933. Some of these children are of school age. The question of a school in which they can be educated has already presented itself and will do so increasingly in the next few years.

The Southern Presbyterian Mission — our neighbors to the East—have a splendid school in operation for that purpose. Arrangements could be made with them for the education of a limited number of our children in their school. The expenses involved in transporting the children to and from the school for each of the three terms in the year, together with the cost of maintaining them while in the school, paying the general school expenses, will, however, practically prohibit such an arrangement. The final solution of this question will be the establishment of a school in our own mission where the children of missionaries can be educated.

While the location of the medical center is

(Continued on page 30)

NEWS FROM CONGOLAND

Charlesville, Congo Belge, Feb. 18, 1933.
Dear Coworkers in the Homeland:

Another year, with all its joys and sorrows, hopes and fears, blessings and chastenings, in our Lord's service has flown by on the wings of Time never again to return. As we review the past year, while we thank Him for all that He has so wonderfully done, we lift our hearts to God with this prayer for the New Year which has so recently dawned:

"Sweet is Thy love, O Christ, to me,
Fullness of peace I find in Thee;
Ne'er have I loved Thee so before;
Help me to love Thee more and more."

"More, more would I love Thee,
More faithfully serve Thee,
More perfectly know Thee,
Help me to love Thee more and more."

Jesus told His disciples that last night He was with them before His death, these words: "If ye love me, keep my commandments," and "Ye are my friends, if ye do whatsoever I command you" (John 14:15; 15:14). Dear Christian friends, that is our message to you in the first months of the year still before us, to love Him more and more and to obey Him daily, thus we will show our love for Him to others.

But perhaps this letter might be read by some one who is not as yet trusting in Jesus as his Savior and Lord. O may he not wait another day, but accept Him now before it is too late. Not long ago while in prayer the Lord brought to my remembrance Exodus 12: 13 ("When I see the blood, I will pass over you") with new power, and I believed more fully than ever before the all-sufficiency of His precious blood alone to atone for our sins. And you, dear reader, who perhaps do not know Him as you should, who do not have the assurance in your heart of sins forgiven, just believe in His precious blood and you will know as I know "joy unspeakable and peace that passeth understanding." In this year yet so new I beg of you to go apart, "alone with God," and pour out your heart to Him and He will answer.

"Alone with God—Shut is the door;
Tho' sad and troubled, tempted sore,
How sweet to be on bended knee,
As out to Him our hearts we pour
Alone with God."

"Alone with God—And, while we pray,
Our cares take wings and fly away;
As on His breast we sweetly rest,
Our sorrow's night is turned to day
Alone with God."

For a long time I have wanted to write you a little about our last itinerary trip which we made a number of months ago, but pressure of multitude other duties hindered me. The trip was just for one week but we praise God for the souls which were saved on that trip. At one large village at Tshikapa 23 accepted Christ, and at other villages there were converts also. The Lord dealt in mighty power. To Him be the praise and glory!

I want to tell you something about our women's work this past year also. Since last June we have changed our women's meetings somewhat. Previously we had a meeting at the chapel on Thursday afternoon for women and tried to get as many as possible to come, but attendance was poor. However our neighboring mission has another method which we are trying now. Twelve Bible women were chosen and one Wednesday afternoon we met for a class meeting and I taught them a Bible lesson. Then on Thursday afternoon they were each given a different village and they went to these villages and taught the lesson which they had learned the day previous. In this way, where before only a few heard, many were now enabled to hear the gospel message and attendance was greatly increased and deeper interest manifested. We are very thankful for the results of this work this past year and it was a great joy to do it and we are looking forward to a greater blessing this year. Pray that God will continue to bless this work, as the women's work is not the easiest field of labor in Africa.

Since Oct. 1, we have been using our new school building. On Oct. 3, 1932, we dedicated the building to our Lord's service, and surely we are rejoicing in it. My! how it has improved our school work and also given so much more and better space for our Sunday school classes. We thank God for supplying us such a needed building.

We have not mentioned the trials which we meet with almost daily, but we are tempted again and again to feel discouraged, but then our Lord reminds us of the many blessings

which He has showered on us this past year and our hearts lift in praise to Him for it all. During the last year 747 were baptized at Charlesville station and in our outstations too, among these the first Bashilele convert to be baptized. And as we think of this harvest of precious souls that have come from darkness into light, I am reminded of a verse quoted by my mother in a recent letter to me: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Surely this is true of the souls out here in this dark land of Africa. Praise God with us!

At Christmas time we had what is called in America, a "White Christmas," or "White Gifts for the King." Each Christian was asked to bring a special gift to the King, our Lord Jesus. Oh, how our hearts rejoiced when we saw the gifts which were brought, goats, chickens, corn, manioc, money, etc., and all these amounted to over a 1000 frs., or $30.00, and surely was a testimony to us that Christ means much to a large number of our Christians after all. Especially was this hearty response a marvel and joy to us in view of the fact that the native church had given their tithes for Oct., Nov., and Dec., just a short time before this Christmas offering and those tithes had amounted to close to a 1000 frs. also. A Christmas offering was also brought in from the Bashilele tribe, the first large Christmas offering from them. It was very touching to see the things which they gave for offerings. You must remember that they are very poor people and that we have but one baptized Bashilele Christian, but the others wanted to give when they heard about the "White Christmas." Their whole offering amounted to a little over $2.00. The women sent in their copper bracelets and anklets and the men sent in arrows, old trade money, hand-carved knives, besides francs. You can perhaps imagine a little of what we felt as we saw those gifts of the little that they had, the nearest to the "widow's mite," I believe, which we have seen in Africa. Truly our native church has responded wonderfully in these hard times. Thousands of natives are out of work too. Surely we marvel at the way the Lord seems to multiply the gifts which are brought in. As the widow of old in Elijah's day, we can say, "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah" (I Kings 17:16).

But oh, dear friends, the needs are so great. On every hand we are confronted with them day by day. Villages and chiefs in the Bashilele district and a new tribe near the Bashilele, the Banjemba, are crying for teachers, but where is the money to send out so many more? On the itinerary trip, of which we spoke before, young, earnest, Christian lads begged with tears in their eyes to come to the mission to school to prepare to be outstation teachers. How could we refuse? Yet we wondered if the francs would hold out. So, dear friends, we are looking to you and they, our African brothers are looking to you. We praise Him for what He has done already through you and we are looking for even greater things from His hand through you. If you could only see and hear some of these African boys and girls sing the songs of Zion, if you could hear our choir here at Charlesville sing, "Alleluia, Immanuel," and think of the Day when they with us will sing it around His glorious throne, I'm sure you would not think it too much to sacrifice for this work. We know that many of you have sacrificed and God will reward you. We thank you from grateful hearts for all you are doing.

We praise God for a greater joy in Him than ever before and a deeper faith amidst trials, temptations and discouragements. We are praying definitely and our native Christians too for you, our coworkers at home.

May our testimony throughout this year ever be,

"Christ is All"

"I entered once a home of care,
For age and penury were there,
Yet peace and joy withal;
I asked the lonely mother whence
Her helpless widowhood's defence;
She told me, 'Christ is all.'

"I saw the martyr at the stake,
The flames could not his courage shake,
Nor death his soul appall;
I asked him whence his strength was given,
He looked triumphantly to heav'n,
And answered 'Christ is all.'

"I saw the gospel herald go
To Afric's sand and Greenland's snow,
To save from Satan's thrall;
Nor home nor life he counted dear,
'Midst want and perils owned no fear,
He felt that 'Christ is all.'"

(Col. 3:11)

Yours in the One altogether Lovely,
Evelyn and Archie Graber.

Mukedi, February 5, 1933.

Dear Christian friends:—

Greetings to all. We are very happy to be writing to you at this time as we have something definite to tell all of you and we feel sure that you will join us in thanking our dear Heavenly Father for answering prayer as He has done in the recent past. We know that some of you prayed definitely that the Catholic situation would be taken care of by the Lord and He has certainly started to do so. We realize that there must have been quite a number of fervent prayers sent to the Throne of Grace during the first two weeks of January.

As there has always been some difficulty in the district of this station about the Catholics using force, lies, threats, etc., it was not a bit milder during the past year. As a matter of fact when the district was changed to another division of the State on the first of June last year, a special effort was made to nullify all the work that we had done here in the past. We had just placed four teachers the month before. The methods of attack by the priest and the partisan stateman were just a bit more than we could put up with and so letters were written to higher officials, and the complaint went to the Minister of the Colonies who happened to be in the Congo at the time. It was not long until the priest was removed and still he came back to the one village and made trouble for our teacher. We did much praying and we know that some of you prayed with us for the Stateman that had made the trouble for us has been removed and sent to another place. At one of the villages where we removed our teacher because the Administrator had sent us a letter asking us to do so, we now have a written permit to place a teacher there again, and that from a higher official. At the other village where our teacher was removed, the people just the other week asked when he was going to come back to them again. They told me during the second week of January that we can put a teacher in their village again. At another village the people are waiting for a teacher, and I am expecting to place one there ere long now. It depends somewhat however upon the answer that I will receive to the latest letter that we sent to the Commissaire of the District, in regards to placing a teacher in the village where our teacher was removed, for we have but a few teachers that are ready to go out and so we try to choose the one we have that would likely do the most satisfactory work in a certain village. We hope to hear within a few weeks now as to what the Commissaire has to say. We see the people becoming more ready to listen to us and they want our teachers. In the distant north where I have never been the natives are wondering who that young fellow is at the mission that makes the stateman and the priest give in. The word is spreading far and wide that the priest can not do as he pleases, and we praise the Lord that He has heard our prayers at this critical time, for we very definitely felt that if we were not able to keep our teachers in the villages now that the door would close against us. The Lord however has seemingly opened the doors wide and so now what we need is to get our young men trained and sent out to teach the hungry souls. Never before did the Catholics make such a desperate effort to clinch their hold here and that is why we had to do what we could to prevent it, and that is an unheard of thing here and that is the reason the natives are wondering as to the lack of power of the priest now. The mission has never before needed to take such measures. There is no special credit to anyone except the Lord Himself who has in a wonderful way guided us through the crucial time. Again we are reminded that He is abundantly able to take care of His own and of all things that are committed unto Him. We again wish to thank you all who have prayed toward this end.

There is now much to do. We must see that those who want the Gospel and are waiting for it will receive it. We are so happy that the New Testament has all been translated and that within another year we will have a sufficient supply of them to give the Gospel to all who are able to read.

It is again time that the Mosers come out, and we are very happy that soon they will be with us, for we so much need their help. Much credit is due to the untiring efforts of Mr. and Mrs. Moser for the work that has been done here. They are loved by the natives and we have often been asked when they will be coming again.

It is also time for Miss Sprunger to go on furlough, for she has already spent over five years and five months on the field this term, in order that the New Testament may be put into print sooner. She has spent many an hour translating, and sometimes even hours on one verse. She is waiting on her furlough money now.

We are also very glad that the dysentery is almost a thing of the past. Just to-day we heard that there are no cases at this time. The quarantine is to last until March 31, and then

we will be allowed to travel again as we used to do.

The Conference is again history, and we are already looking forward to the one that will be held at Mukedi next year. They are always times of spiritual awakening and refreshing. The spirit of the Conference was one of unity although we had some weighty problems to discuss, and of course we are human like all other people and do not always agree on the same solution for the various problems that confront us; nevertheless as long as we have that coöperative spirit and are submissive as well then we can go along very nicely, and that is the spirit that seemed to prevail.

May the Lord richly bless and keep you all, as He is keeping us. Charles is growing like a weed, weighing twelve and one-fourth lbs. at eight and one-half weeks.

May you all continue to support us with your prayers as well as you do with the material things, and I am sure that the work of the Lord will prosper mightily.

As ever in the Master's service,
Rev. & Mrs. Sprunger.

Charlesville, Congo Belge,
Feb. 7, 1933.

My Dear Friends:

It has been cloudy all day, and just after the bell rang for work there was a loud thunder clap, every one shouted and some quit work, but it is not raining and looks now as if it would not rain soon. We have not had a lot of rain the last few weeks, but our gardens still look nice. How thankful we are for the fresh vegetables we get from our gardens, and for the "Irish potatoes." Many people at home likely do not fare as well as we do at the table.

Reports from home, and from other parts of the world would be disheartening now if we were not plainly told that such times would come. Our Lord Himself plainly said that just such conditions would exist before His return to the earth. We should not be discouraged but "look up for our redemption draweth near."

We are praising the Lord for His goodness to us in undertaking for us with the palaver I wrote you about with the local state official who was a strong Roman Catholic. The palaver has been settled in our favor, and the local official was transferred to another district.

The dysentery quarantine is still on, but will be lifted the last of March if there are no new cases. A few weeks ago word came that one of our teachers who is out in one of the villages teaching, is ill with dysentery. His little girl about a year old also had it. He was in the isolation house for a while, and while there was no one to look after his school some of his students have gotten out of the way of going to school. Pray for this man. The chief of his village is very big in more than one way. He is big in his own eyes, in the eyes of his people, in the old heathen customs and in physical stature. I think he is the biggest man I have ever seen. Some time ago he had only thirteen wives, the last time we were there he had 24, and hoped to have 40 before long. He is a very rich man, too, though I think not as rich as Solomon was. Pray for such chiefs, they are almost unreachable with the Gospel. They hear with their ears, but when one presses the question, they invariable answer, "I'm a mupende." Praise the Lord we have seen God's power in saving "a mupende." There are a number of trophies of His grace.

Just last Saturday evening two of the older Christian men were here talking of the terrible things that used to happen before the state officials were here. One of the men grew up in the chief's harem, his mother being one of the chief's numerous wives. His own father had died. He told how he saw the chief kill a number of people for a feast, showed how he danced before his victim before killing it, how the first wife of the chief could not wait until the victim was carved, but would cut a piece of flesh out of the arm and start to cook it to eat. He told of all the skulls that were kept on witchcraft sticks behind the royal house. He could hardly be convinced that there was not a ghost in the back room of the royal house. As a child he had been told so often not to enter that room, for he would see the ghost crying and would not live to tell the tale. This ghost was the sister or mother or father of his first wife, and she herself had to cause the death of that one with medicine. With a background like this do you wonder that many of these people seemingly have no ears for the Gospel. We know that "it is not by might nor by power, but by my Spirit saith the Lord." We with your help can pray these people into the saving power of the Glorious Gospel. Thanking you for all you are doing in making the Lord's work possible to these sin bound people, I am

Yours Sincerely,
Erma Birky.

Nyanga, March 13, 1933.

WHY?

Our native leader preached yesterday, and put a real question before the fetish worshippers out of Jer. 2:5: "Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?"

What iniquity had their fathers found in their Creator? Yes, what had these who sat in the audience found in Him? There was a solemn quietness. No, no one could accuse Him of anything. Then the speaker came to the second point and showed what they were guilty of, namely, they had "committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" verse 13. It was a hard accusation, but not overdone, for did he not show them a fetish they had carved, and a branch of the tree they put their trust in?

For the close, however, he had a precious verse, "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." For those who were in the service there was still time. They know of the "fountain of living waters."

To me, however, there came serious thoughts not contained in the sermon. Those "fathers" of remote time who left the living God and those who to-day do not accept this "fountain of living waters" cannot be excused, but can we wash our hands? We have long known and do know to-day that there are thousands and thousands who in their ignorance hew themselves out "cisterns, broken cisterns, that can hold no water." They have not heard of the "fountain of living waters." Can we answer if God asks us why to-day, 1900 years after Christ became the sacrifice for the sins of the *world,* there are people who do not know of the "fountain of living waters" and therefore hew themselves out "cisterns, broken cisterns, that can hold no water?"

F. J. Enns.

Mukedi, March 23, 1933.

Dear Missionary Friends:—

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" Psalm 95:1.

It was a pleasure to open the mission clothes and see how nice they were. I wish to thank each one of you who has had a part in them, and the Lord shall reward you accordingly.

Just at this time you are launching out into the spring season. Wonder what all it has in store for you! We will soon be having the dry season again which is to be our winter I guess, although we do not receive any cold weather nor sleet and snow but just plenty of wind and an occasional shower. We have harvested our peanuts, beans, and other native foods and the real season for planting will commence next August and September.

We are very happy to have Charles Elam in our midst to cheer us and comfort us amidst all the disappointments and perplexities of our daily routine. He was born Dec. 2, weighing 7 lbs. At three months he weighed 15 lbs., so you can see that Congo agrees with him. He is a very happy and good baby which is certainly a blessing indeed.

Again thanking you for the clothes and your every effort put forth for these black folk, who are your brothers and sisters in Him, I shall close wishing you God's richest blessing.

Your laborer for Him,

Mrs. Vernon J. Sprunger.

Mukedi, March 23, 1933.

Dear Christian Friends:—

Again it is time to send you a few words in regards to our welfare and the progress of our work. I am anticipating that this will reach you in time that it may be available for the first Sunday in June. Mail will leave here to-morrow and then again next Monday. The man that is leaving to-morrow is a messenger of the missionaries that are with us at this time visiting for a period of two weeks. It is not often that the mail leaves so often for we can not think of sending messengers as frequently as we should like as it is an item of expense that can possibly be cut down a bit.

It was with surprise and also sorrow that we received the information that the American banks were all closed. Miss Sprunger who has been on the field for more than five and a half years was to leave Mukedi on March 15 at 4 o'clock in the morning, but then on the 14th a messenger came rushing in from the Nyanga station after noon with the word that the banks were all closed and that Miss Sprunger can not go to America. Just imagine how you would feel in a case like that when you had already packed all your things away and had sent your trunks and then just a half day before you leave word comes that you cannot go. Can you realize what a disappointment it must be? Those are samples of mis-

sionary life. How grateful we were and she as well that the word arrived before she left for it might have meant that she would be stranded in Belgium being unable to cash American checks. It is better that she remain here until things are settled enough that it will be safe to travel again.

Now for the news! During the last month we have put more teachers in the villages. On March 3 we put a teacher in a village and he has 42 children attending his school to start with. On March 4 another teacher was placed and he was started off with 56 pupils, and now he has more than 80 in his school. Many have decided to attend, without being made to do so by the chief. That is the way we like to see people go to school, where they are taught Bible verses and songs and learn to read the Bible. On March 11 another teacher was placed in the village of Landa where the stateman had ordered our teacher out, and for which village I had written before that I had been able to get a written statement from a higher state official that we could have a teacher there. He has now 16 in the school and when the first teacher was removed there were but 10. On March 13 a messenger came from another village saying that they want a teacher. We sent a teacher and the leader to get him started but then it was discovered that the messenger told a lie when he said that the chief wants a teacher, but the messenger wanted our teacher and he is in our school there with only two others. When I can get away from the station for a little while I will go to see about it and I think that we will have many more in school.

At the village of Lubu where we placed a teacher on March 3, I met the priest on my way home on the 5th and then I decided that it would be a good time to inform him on what ground he may work and tell him what he may not do if he wants to stay in this district. I told him in just so many words that if he does not obey the State laws that I would report him to the higher state officials, and I told him in the native language with many natives hearing it too. It may not have been the most polite thing to do but he is not a bit polite behind my back either and so I shall be to his face what I am when he is not near. He generally tries to be real nice when he sees me but when I am not in sight he tries to get children by force, etc. We are making a desperate effort to get the natives to understand that they can have religious liberty if they will only make use of it. I can say without any doubt in my mind that for the present time we will not have any trouble from the priests, that is insofar as being able to put teachers into villages. The priest sent word to the chief at Mukedi that he is coming to Mukedi on Saturday, so the chief sent word to me and asked me what I had told the priest. I told him that I would like to know why he is asking me that. He said that he does not want to talk to the priest but that I should come to the village when the priest comes. I gladly accepted and told him to be sure to send me word when the priest arrives. The Saturday has passed and no white man came to his village. But it is beginning to dawn upon the natives that they need not follow every suggestion of the priests. We are grateful to the Lord that the natives are beginning to open their eyes a bit.

A missionary family from a neighboring mission has been with us now for 8 days and will likely stay with us for about a week yet. They are on a vacation here. This evening we went on a picnic outing. We walked to the place and it is a very beautiful place to have a meal. There are some large rocks in the stream that passes near our mission, and it is on one of the large rocks that we have our picnics. There is water running around the rock on all sides, and it is in the forest too. It is an occasional outing like that that helps to take our minds from our labors here.

We are well and happy in our work. Charles is growing very well and is so good all the time. At present he is being bothered a bit by his teeth. At night he sleeps well, often eight hours without waking. He enjoys his baths, and smiles, and laughs loud too. He certainly gives us many joys.

Just to remind you as to the special things that we ought to pray for, I shall enumerate them here:

1. That the teachers in the outstations may remain true to their calling, and that their work may grow and be fruitful.

2. That the Lord may continue to wipe away all the opposition that has in the past hindered His work here.

3. That the native church may realize its obligation in supporting the outstation teachers, and that they do not depend on the support from the Mission, other than prayer and spiritual advice.

4. That the native church may grow in grace as well as in numbers.

5. That the heathen natives may realize that

they have the religious liberty, as given them in the laws of the government.

With every good wish for each of you, and may you continually remember us before the Throne of Grace as we use our talents as best we can in the Lord's vineyard in this heathen land.

The Lord bless your every prayer and other help that you may render to Him.

Yours in His service,
V. J. Sprunger.

EXCERPTS FROM LETTERS

V. J. Sprunger on April 12th — "I am sending to you the list of names of the natives that are in the Prayer Band at Mukedi. . . . Am expecting to make a trip to the villages where we have outstation teachers and will then send you a report of my findings for use in the project plan. Will also try to get good negatives to you of each school as quickly as possible. Some are in development just now. . .. While I am writing this there are a few of our leaders from this station testifying for our mission at the Stateman's headquarters. I am anxiously awaiting their return to see what they have to say. It is not a matter of new affairs but some of the old that I had reported to the local stateman who has since been removed. The cases are to be settled now. . . . I do not feel that Mukedi is going to be left in the sticks much longer. What we now need is Brother Moser and his family so that someone can be in the villages to keep our teachers in the best service for the Master. . . . It might be of interest to you to know that I just last week took some snapshots of the priest's hippo hides, which he uses as a method of convincing the natives that he is right. Things like that must be stopped."

Rev. A. D. Graber on April 6th — "You spoke about some embarrassing problems that you are having these days. The same holds true here. I returned from Luebo yesterday noon. Had gone there to see what could possibly be done regarding the banking and some outstanding bills which are to be met. Here is the condition: The Banque du Congo Belge, Port Francqui and elsewhere in Congo, refuses to cash any check or draft which is for the American dollar. The banks accept our checks and drafts but send them all to America asking that remittance be made in francs. This involves much extra time. . . . These past six months were months of testing to say the least. At present conditions look very dark. I have sent around to each missionary to draw as little money as possible and to cut down all station expenses as much as possible. We know that you are going through some trying times in the homeland and do not wish to complain in any way—only the bills come to this office and ought to be paid. . . . The Lord has been very good to us and I wish to pass it on to you as I know you often get discouraging news and letters. When I was at Luebo I stopped at the Stateman's office and asked him for the price for which he could give us 100,000 brick which are in the deserted soldiers' camp. During the conversation I told him that they were to be for the mission boys, etc., and he sat down at his typewriter and wrote a letter saying, 'You may have the brick without cost.' . . . Our mission boys are now carrying the brick up to the compound. By getting the brick for nothing, I can build a boys' house almost as cheaply as it would be if built with sticks and mud."

Mrs. Russell Schnell on April 6th — "We have been here on the station just three months and we like the place and the work very much. Of course we have not been able to be of much aid yet because everything is new to us and we do not yet know the language. About the middle of February the measles paid Russell a visit for a week and made him lose some of his excess weight. Soon after that the natives gave us our native names. Mine is MAMA MWENDESHI which means a person who wants to hurry. Russell's is MUKULENGE PUNYU which means an eagle. I have charge of the women's school work and teach them from two to four hours a day four times a week. There are about 20 women attending the school now. I am also taking instructions from Miss Stoesz regarding the work with the girls so that I will know something about managing them in case she leaves for Kalamba. Russell is helping Brother Graber with the office work and getting the printing shop in order. Just now he cannot do much in the printing line because of shortage of funds. He is in charge of a job now which will take about four months to complete. He has to see that those brick are carried from the soldiers' camp on the other side of the river to the station compound.

We like Charlesville very much and think it is quite an ideal station to work at. I often think about and wonder at the beauty of the

(Continued on page 22)

THE CONGO INLAND MISSION PRAYER BAND

THE THINGS WE PRAY FOR

1. (On the first day of the week)—That the present revival which is evident in a number of sections of our mission may spread throughout the entire territory.

2. (On the second day of the week)—That the rapidly growing Christian church on the mission field may become deeply spiritual and that the individual Christian may be kept from the evils of his environment.

3. (On the third day of the week)—That the missionaries may be sustained in these very trying and testing times and with their large tasks and limited financial means.

4. (On the fourth day of the week)—That the missionaries on furlough and the new missionaries waiting to be sent to the field may be kept true to their Savior, that the means for sending them to the mission field may be supplied and that they may speedily be sent to the tasks awaiting them.

5. (On the fifth day of the week)—That the large evangelistic program of the mission, in which about two hundred native Christians together with the white missionaries are definitely engaged, may prove effective in giving the Gospel to all of the four hundred thousand for whom the mission is responsible.

6. (On the sixth day of the week)—For the more than six hundred boys and girls who are living on the mission stations and the thousands of others who are in the village schools may be definitely brought to Jesus Christ as their personal Savior.

7. (On the seventh day of the week)—For the C. I. M. Board in the home land, the pastors and workers in the home churches and for all who constitute the supporting constituency, that they may be kept faithful in their work and that they may be used in keeping the work on the mission field fully supplied with workers and funds.

NOTE.—The letter written to the *C. I. M. Prayer Band Members* and published in the January-February issue will bear rereading. A letter or note from you expressing your joy in being a Prayer Band Member and recounting some of the blessings received in your prayer life will be appreciated. Several such letters for publication in each issue of the "Messenger" will be appreciated.

ADDITIONS TO THE PRAYER BAND

Rev. A. D. Graber of the Charlesville Station recently sent to the office two lists of *C. I. M. Prayer Band Members.* The one list contained 355 names with the notation attached that they were "Christians in good standing in the Charlesville Station Church." A second list from Brother Graber contained 857 names of "Christians in Good Standing in the Outstations of the Charlesville District." More recently a list of 104 Mukedi Station Christians has been received from Rev. Vernon Sprunger. A similar list had been received earlier from the Nyanga missionaries.

The C. I. M. Prayer Band now has three members in Africa to every one in this country. Here the appeal to unite in this prayer group has been made from a number of angles and by a number of individuals. The five hundred individuals who have agreed to unite in prayer for the C. I. M. work have done so cheerfully and are being blessed in their praying. The Lord has heard their intercessions and blessings came upon the work in Africa like had never before been experienced.

Some have not enrolled because of neglect on their own part. Others have failed to enroll because the matter has not been properly presented to them. There are some who for conscientious reasons have declined to sign their names to prayer cards but who are consistent in their praying for the work. Unfortunately, a few have indicated that because of personal prejudices against individuals in the mission or on the Board they would not join in this ministry of intercession.

The Board and missionaries appreciate greatly this united ministry in behalf of the work. That our God "is able" to work mightily we firmly believe and that He delights in the prayers of His children is our conviction.

The C. I. M. Prayer Band ought to number not less than ten thousand praying Christians. At present there are less than one third of that number enrolled. Will you help to increase the membership?

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Romans 11:33).

REPORTS

The reports as supplied by the missionaries and which appear below are intensely interesting. They evidence much hard work done and heartening results. They have been carefully prepared and contain so much of interest to the home church that we urge everyone to carefully save this issue for future reference.

To provide space for all of the report material, eight pages have been added this issue. With these additional pages it has even been necessary to condense some of the material and to omit other. We are endeavoring to give you the best.

Several hundred extra copies are being printed and all C. I. M. Prayer Band Members who are not already subscribers will be supplied with copies—all except the members in the Christian groups in Africa.

We trust that you will join in prayer that this interesting material, as it goes into our many homes, may prove a great stimulant to the cause of missions among us. The immediate financial needs are large. Pray that the encouragements inspired by what the mission is doing may result in a liberal support for the work.

CHARLESVILLE DEPARTMENTAL REPORT

1932

Head of Departments

Evangelistic	A. D. Graber
Educational	Evelyn L. Graber
Medical	Helen Stoesz
Boy's work	A. D. Graber
Girl's work	Helen Stoesz
Women's work	Evelyn L. Graber
Ind. & Agr. work	A. D. Graber
Music	Evelyn L. Graber

THE LORD THY GOD IN THE MIDST OF THEE IS MIGHTY: HE WILL SAVE, HE WILL REJOICE OVER THEE WITH JOY: HE WILL REST IN HIS LOVE, HE WILL JOY OVER YOU WITH SINGING.

Evangelistic Department

We have at present 6 overseers, two in the Bashilele district, and four in the Baluba and Lulua district. These six villages are places where all the other villages gather for baptism and communion services. This makes it possible that all those who are Christians can partake of communion, without going all the way to Charlesville. The same is true for baptism.

For the first time we held baptismal and communion services in four of these so to speak round-up villages. It proved to be a great blessing. An itinerary trip was made by Mr. and Mrs. Graber, testing schools, holding meetings, etc. 747 were baptized at different times during the past year, 132 of which were from near the mission, the other 615 were from the outstations.

In the first part of December we felt the great need to check up on the work. It was almost impossible to break away at that time so our pastor "Luabo" who is our palaver man, and Ngalula our secretary with 10 boys and girls of the choir to sing, made a 3 week trip, giving communion to 526, 18 accepting Christ as their personal Saviour and 14 removed from church fellowship. Four were also re-united and one marriage took place.

The card system which is being used is a great help in checking up on all of the Christians. Their report shows their trip proved to be a great blessing. We can truly praise God for His leading and the Spiritual growth among our Christians.

Educational Department

Surely our Lord has helped us mightily this past year, and we have cause for great rejoicing. We have sought to improve our educational program. However, a number of things were practically impossible until we had a suitable building in which we could carry out a program more in accordance with the State requirements. This we have tried to do the past few months since we have entered our new school building. We are very happy to report that it has helped our work immensely, increased attendance, and increased interest with greatly improved work on the part of students and teachers has been manifested, for which we are glad. Because of the addition of a few subjects, also some trial changes in the curriculum we have not graduated many this year, and have not promoted as many as usual.

One outstanding weakness and obstacle which we have found in our morning school work is the fact that we do not have permanent teachers well and sufficiently trained to teach the classes the best possible way. Our hope is that in the coming year we may train some permanent teachers and pay them as we do our outstation teachers.

In regard to the Bible Training Class or

work, we have just the last few months, started a Preparatory Class, called the Balondi Class for entrance into the Teachers Bible Training Class. We believe this will be a success and a great help. Students take this Preparatory Course one year, during which we study their intelligence in their studies, their behaviour, etc., and decide at the end of the year, whether we think they should enter the Teachers Training Class or not. This we truly believe will strengthen our work in the Teachers Bible Class. All who enter the Preparatory Class must be baptized Christians, of course, and receive their food as do the mission children.

Another obstacle which we encountered on our outstation itinerary trip was the lack of supplies with which our outstations have to work. We cannot demand good work on their part without increased supplies.

The past year, since June we have also made a change in our Women's work. Heretofore we had one meeting for the women on Thursday afternoon at the chapel. However, attendance dwindled from time to time and after praying what to do, the Lord undertook and we learned of the method which is used by our sister mission, the A. P. C. M. and decided to try it. We carry it on now, very similar to theirs. We chose 12 good Christian women whom we call our Bible women, and on Wed. afternoons we have a Bible Class with them, teaching them a scripture lesson. Then on Thurs. afternoons they in turn go out to 12 different villages and give this message. In this way many more hear the gospel message than would by having them come to the chapel, for many will not come.

We have continued to stress the Music Department of our Educational work as in the year previously, and have between 60 and 70 voices in the Choir. We have found that the Music is a great advantage and blessing to our work.

Our Girls Work at Charlesville

When we look back over the year and see how wonderfully our Lord has helped us through in spite of the various obstacles, we must give our Lord the praise for what has been done. We have only five girls from the villages close to our station, the rest all come from far distances. Two came from the Bakuba tribe this last year, the very first ones from that tribe and we got several from Tshikapa, and two from the Batshoko tribe. Many of the girls have not seen their homes for years, they have to battle with homesickness like any other human being, and have more temptations than we can think of. Those who have had the girls and gotten acquainted with their evil customs and have had close dealings with them can understand what it means to be a girl here. We had some cases where their heathen mothers force them to follow their heathen customs and the girls feel convicted and come and confess their shortcomings.

The girls suffer under it and their mothers instead of being a help and guidance to their daughters they cause them to fall. It is as though the girl has two strings tied to her and all the heathen parents, relatives, friends and village people pull on the one string and we on the other, and sad to say the heathen parents win at times.

In this last year sixteen accepted the Lord as their Savior and were baptized and received into the church. Eighteen new ones were accepted into the compound and sad to say one had to be dismissed. May God grant us patience as the girls come from real heathen parents, therefore have no background and are like a tender young plant which needs protection from the storms, so our girls need much guidance and protection from the snare of the devil.

The Medical Work at Charlesville

The medical work has progressed in spite of the limited funds. Many come for medical aid. About four thousand treatments were given in the last year. To have the natives pay seems to be impossible since we live so close to the government doctor where they get everything free of charge. It is up hill work. Two patients were sent to Luebo for operations, several were sent to the government doctor across the river. One baby about two weeks old was brought half-starved, whose mother had died after the infant was a few days old. It was beyond help as it was brought and naturally passed away.

Industrial Department

In our Teachers Bible Training Course we began another class this year. A year's course in Industrial work was added. This course is to teach the Bible students who are in their last year of training, a number of simple things which will help them when sent out as teachers. The things they make are to be theirs to take with them. This helps them to set an example as a teacher and leader in the village where they are to work.

The class is held Sat. of each week from 6:30 to 12:00 A. M. and the following are the things in the course to be made: 1 bed, 1 table, 2 chairs, 1 blackboard, and 1 pulpit.

A great interest is shown in this work. There is a class of eleven who have finished their first 3 months of training. A number have finished making their beds and started on their tables. We also hope to teach them how to make sun-dried brick in the near future.

May God help us in the coming year to put forth more effort than ever before in His service and for the extension of His Kingdom, to His glory.

DEPARTMENTAL REPORTS FOR KALAMBA FOR 1932

Evangelistic Department

This year of 1932 has been one of many happy experiences as well as one of many discouragements in the evangelistic department.

We were much encouraged as we saw the working of the Spirit in the hearts and lives of the natives. On the other hand our hearts were made heavy when we saw the enemy of the souls of men, snatch others away from us and lead them in the paths of sin, but even here we saw the working of the Spirit as several have confessed their sin and are again trying to walk in the ways of God.

At the beginning of this year we had a church membership of 275. To this number we have added 96 by baptism, 7 by confession and 7 from Holesa and Charlesville. During this same period there were 16 deductions on account of adultery, 3 by death, 25 having moved away and still 23 others with palavers grave and otherwise.

The above statistics include the work at the station, out stations and also the work at Ndundu.

The church services at the station have been unusually low, due to carelessness on the part of some of the Christians and also to the political conditions of the village. Both of which made an improvement towards the end of the year.

The out-station end of this department has the same number of teachers as last year, although four new ones were added, to replace the four who were dismissed from this work, three on account of carelessness and one on account of sin.

There were 75 baptized from the out stations this year. This sum includes the 25 baptized at Ndundu the first of the year 1932.

Klien Boi, the founder of the work at Ndundu, has left his post accompanied by 11 Christians en route to his people in southern Angola. Thus leaving a church of fifty-five members at Ndundu, with a waiting list of 30 for baptism. Among these there are nine teaching in surrounding villages. According to a recent report of the Asst. Pastor there is a large field awaiting the gospel in that territory.

The difficulty in reaching the work at Ndundu creates a problem which will need our immediate solution.

The out-station work in general was very much handicapped by the Catholic opposition, rezoning the territory by the Forminiere Mining Co. and the relation between the chiefs and the sub-chiefs in our out villages.

The problem of the work at Ndundu is presented under the following questions.

1. Shall we maintain the work at Ndundu, or shall we turn it over to another Mission working in Angola?

2. If we maintain the work there, what arrangements can we make that will enable us to visit and keep in touch with that field as we ought?

Educational Department

We are praising the Lord that in this department we were able to keep the full quota of station boys and girls. This was made possible because the expenditures in other departments were held down to a minimum and because the large boys did most of the industrial work on the station.

The station school was attended by an average of 243 students during the year, with a teaching force of 18. The average attendance was considerably lower than that of previous years, because this year the school at the other end of the village eight kilometers from the station was classed with out-station schools.

During the year we graduated 13 pupils. This number was also somewhat lower due to the introducing of new courses into the school.

The out-station end of this department was very trying this year as so many of the chiefs had palavers with their sub-chiefs, and as a result all were chiefs and none would obey, thus many of their children were not sent regularly to the schools. However great pains were taken to overcome this and

also in checking over the work of the teacher, and in teaching him how best to acquire results from his school.

We are very happy that our printer has come to the field, to help fill the great dearth in literature used in both the station as well as the out-station schools.

Industrial Department

We have been very busy in this department doing the following in the line of building repairing. The following buildings were reroofed as well as the retying of the sheeting or bimpashi.

Chapel, girls' house, dispensary, rabbit house, two boys' houses, house boys' house, corn house, garage, two boys' houses, 1 boys' house rebuilt after being burned down by fire, Josefe's house and cook house.

Buildings put up during the year.

Two goat houses, two dispensary units, 1 sentry house, 1 icy ball house, 4 native toilets, 1 inside toilet on missionary dwelling, and one cattle house. Chicken and garden fences.

Carpenter work done during the year.

Doors for the teacher's house at Leta's, doors for the house where Yosefe is living, doors and windows and frames for the boys' house after the fire, doors for two rooms of the boys' house which hadn't been finished. Six gates for the compound fence, door and frame, window frame, board floor and board ceiling for toilet on dwelling house, veranda repaired on dwelling house, door put in dwelling house in place of window, two dressers, one wardrobe, one screen cupboard, one door and frame in store room in place of window, picture frames, two gates for goat houses, spring vault repaired and cover for same, benches for school, doors for out buildings, corn house roof, and other jobs too numerous to mention, as tables repaired, natives' beds, benches, boxes etc. etc.

Medical Department

During this past year over three thousand patients were treated at the dispensary, of this number there were 2440 ulcer cases including village patients as well. Others we had covered with itch and jiggers. In fact we had three cases so subject to jiggers that you could not rid them, but for only a very short time then their feet would be full again. We had a number of flu and pneumonia cases that recovered nicely from their illness.

Here at Kalamba we have a very pestiferous and contagious disease, a form of hook worm. It does not seem to be known to the Doctors although they are trying to discover just what it is and how to treat it.

Here-to-fore it has been the custom to send such cases to their parents in the village to apply a medicine the natives have discovered which gives relief but does not cure entirely. We have gotten this medicine by the help of our assistant pastor and treated 55 of these cases. It was quite difficult to get the children to submit because they somehow had an idea that only their parents or relatives could give them relief. As a result one case died in the village after having been sent to her relatives.

Three babies were born having the mission assistance entirely. A very bad case was reported to us after the mother had been in labor for six days. After trying to assist in this condition for several hours the baby finally came, but was very much decayed. The mother died a little later.

Agricultural Department

This department has been rather successful in growing the following:—corn, millet, peanuts, beans, sweet potatoes, manioc, Irish potatoes and all garden vegetables and bananas. The work is all done by the station boys and girls.

This department also assisted the educational department in furnishing fence posts for the girls, pig, and cattle fences, and also the one in the front of the station. The agricultural department paid for some of the posts and the transport on the fencing from Charlesville to Kalamba, and the Educational department furnished the rest of the posts and the labor.

NYANGA STATION REPORT FOR 1932

INDUSTRIAL DEPARTMENT

Very little industrial work has been done, no building. House and school furniture have been made, and the necessary repairs on buildings.

AGRICULTURAL DEPARTMENT

The work in agriculture has been done mostly by the children. We are feeding 71 children on the station. In order to help out the native church we have been buying manioc and corn that was given in the church collection to support the teachers. So we really have had an oversupply of field products. The following crops are raised: manioc, millet, beans, sweet potatoes, and pea-

nuts. In the line of fruit trees we have mangoes and lemons that are bearing, and orange and grapefruit trees that will bear fruit in a few years.

MEDICAL DEPARTMENT

The medical work has not been very large due to the lack of workers and medicines, but the work is increasing. We are glad to say that the Lord has blessed the efforts put forth in this phase of work. Often too, we have sent patients to the Doctor at Tshikapa.

EDUCATIONAL DEPARTMENT

School had been going on for years without any students finishing so that the group in the upper grades was fairly large. Early in the year 21 were graduated from the morning school, during midterm 2 more, and at the close of the last term 14. During the year 23 have been promoted into the Testament class. After the first term we have had regular teachers for most of the classes. There is still a great dearth in textbooks. With more and larger textbooks much more could be done. The part of the Geography that has been printed has been taught. This Geography and the book on hygiene have been read and re-read. To supplement the arithmetic books in Tshiluba we have prepared 300 practical problems in this language. So far we had no textbooks in language and spelling. A first attempt was made in this line, and the booklets put in the hands of the teachers proved helpful.

GIRLS' WORK

We like to think of the girls' work as the laying of a good foundation for a Christian home. The things found most helpful in training the girls are:

1. Making the older Christian girls responsible for the younger ones. For example, we have 10 girls, each of whom is responsible for four or five girls with whom she lives in one room. She helps them in their problems, and explains the Word of God to them when they are too small or too new to understand. She also helps them to keep clean and teaches them orderliness, etc.

2. Showing the girls that we fully trust them. This helps much towards the building of a strong character.

3. Making the girls patch their own clothes. It makes them more careful about their clothes.

WOMEN'S WORK

The women of our mission village come to roll call every morning after chapel. After roll call they have their women's school from 6 to 7:30 A. M. Fourteen of the thirty-two women were excused last term because they read and write quite well and can do a little number work. The women are divided into three groups with a mubambi (shepherd) at the head of each group. The wives of the two deacons and the wife of our station teacher are the leaders. Three evenings a week the groups meet with their leaders for devotions and to visit or cut the smaller affairs that come up among them. When a woman is sick or confined the others of her group take turns to sit with her, to cook for her and get her fire wood.

Thursday afternoon is women's meeting. Then all gather for the Word of God and for other help and suggestions concerning the training of their children, etc.

EVANGELISTIC DEPARTMENT—**Station Work**

Daily chapel exercises are held on weekdays. The Sunday morning services have been well attended during the rainy season. In the dry season it is hard to get the village people to church because they then are out hunting and go to prairie fires. The average attendance has been about 500.

We used to have our Sunday school at four o'clock in the afternoon. Early in the year we changed it to ten, immediately after the morning service, starting the morning service at nine o'clock. Thru this change our Sunday school attendance is more than doubled, since in the afternoon few village people attended.

At the same time we started a Christian Endeavor meeting at the hour at which the Sunday school previously met. Meetings are held every other Sunday, and interest is good. The Christian Endeavor fills a real need. Many blessings have come from the meetings, and the preparation of topics and special songs have given the young people valuable experience. At the close of each meeting a few reports on personal soul winning are asked for. This is proving a blessing, as it keeps the need of personal work continually before the Christians. A rather free translation of the main points of Dr. Torrey's book on personal work had been made for the Bible training class. Copies of this translation have been bought by many station and village Christians, and in this way this phase of Christian work has received special emphasis.

In 1931 a second division of the Bible training class had been started for backward and new students. April the first the first class of 18 graduated. Now we have only one class with an enrollment of 26. In December of last year a curriculum for the classes in this tribe was worked out by representatives of this and Mukedi station which is being followed. It provides for a three years' course with a daily class period of one hour, or its equivalent.

OUT-STATION WORK

The out-stations have been visited twice. Early in the year a missionary and the deacon made the round. In November the villages were divided between the three native leaders on the station, and the missionary.

During the first visit a special effort was made to understand the problems of the teacher in the schoolroom, and to strengthen the Christians and get a record of their names as well as of their Christian walk, so that in the future we might check up on them. A more definite course of study was given the teachers later. Numbers, catechism, and talks on hygiene were introduced. Reading, writing, spelling, Bible stories, and Bible memory work, and a little number work were in the course before. The outlining of the Bible stories, and memory work for every three months has proved very helpful in checking up on results, and the efficiency of the teacher. This was started in the fall of 1928.

During the last visit questionnaires on the different phases of the teacher's work were filled out. At the beginning of the year there were 18 schools, with student teachers, while now there are 24 of which 15 have permanent teachers. The total number of children in the out-station schools in regular attendance is 1051. Of the 184 that can read the Bible 67 have learned to read this year. There are 772 converts in the villages now, 427 of which have confessed Christ this year. Many of them are weak in their Christian life, and need much instruction. In a number of them, however, we see a growth. This year we baptized 34 of them, the first out-station Christians we baptized since the early days of the station. In September we started to call them periodically to the mission for special instruction by one of the deacons, and in the latter part of December we baptized them together with 26 station people.

The caring of the Christians in the near-by villages has been a great problem, and it has not yet been settled altogether. School boys go and teach there mornings before the station school starts. The teaching personnel is changing, as these boys are sent to distant villages when they have grown up and proved themselves. They are doing good work as a whole, but the converts gathered have had no evangelist to give them counsel and encouragement at all times. Evenings when temptations are especially numerous and strong they are left to themselves. At the beginning of the year the deacons and teachers on the station each made themselves responsible for a village or group of villages to look after the Christians and do the pastoral work. They have often gone to these villages, gathered the Christians and held meetings. In this they have supplied a real need. Friday mornings Christians are sent out in groups to hold services in these near-by villages.

THE NATIVE LEADERS

In the work done in the different departments the native leaders have carried much responsibility, and in some lines they have carried the burdens with very little assistance by the missionaries. Every week the missionaries meet with the native leaders when the more important affairs are disposed of and future plans are made. These meetings have proved invaluable as an aid in unifying the work of the station and assuring co-operation between the different departments and between the missionaries and native leaders.

We feel grateful to God for the way He has cared for us, and watched over the work during the past year. May He continue to add His blessing to the work of His children. "The Lord is good to all: and his tender mercies are over all his works" Ps. 145:9.

REPORT OF MUKEDI STATION FOR THE YEAR 1932

During the first part of the year we were informed that it was necessary for Rev. Sommers to go home and that the Mosers were to accompany him to the States. On Feb. 9, they left Mukedi for the homeland. It was then that the new missionaries had to step into the harness, and it was not so very easy as we had only three months of language study. The burden of the work fell on the older missionaries for the next few months, but as time went on we were also

able to carry a part of the load and the responsibilities.

In the fore part of the year we were building on the new dwelling house for Mukedi. The building was started on Dec. 31, 1931, and slowly we were laying the stone, until March when we constructed the temporary roof. At the completion of that we continued to build with stone but it was not so long until a wind came that was strong enough to ruin the roof, because of the fact that some of the native boys had removed some of the bamboos that tied the frame work together. It was therefore necessary to rebuild the temporary roof and then at the Field Committee Meeting in June it was decided that building be stopped until further word from the Home Board. The last of August word came that we could continue, but then a storm came and the temporary roof was again the victim and it became necessary to rebuild it the third time. The other building that was done consisted of four new boys' houses as the old ones literally fell down, and could not be repaired, and an O. B. house in the native village, and a shed in which to do the blacksmith work. These buildings are all temporary.

In December, 1931, we received the notice that there was a quarantine because of the dysentery, and so in January we had a number of the village men vaccinated with anti-dysentery vaccine in order to be able to have porters. At the same time all the station natives were vaccinated. The first quarantine was only a mild one, but in the month of September a new quarantine was made and that restricted all travelling except when permits had been secured by the State Doctor previous to the travelling. This still was not so bad but a little later all were again vaccinated with a new serum, and another quarantine added which required a signature from the Administrator before a messenger was allowed to travel, and with our Administrator at Kikwit a distance of four days for natives to walk, it made it extremely hard for us to have any kind of messenger service. Then came another quarantine that would not permit anyone to cross the Luange river white or black, without a certificate of vaccination and a pathletter from the Administrator. The Administrator gave the local State Doctor and the Territorial Agent the power or authority to sign pathletters for him but it is necessary to have both signatures. Miss Birky after having several attacks of pain and fever, and after we had made an effort to find the state doctor, driving 95 kilometers and then only discovering that he was at a place where no car could go, was taken to Luebo for an appendectomy upon the advice of Dr. Stixrud. After one month at that place she was allowed to come back to Mukedi. Then on Nov. 6 Dr. Unruh arrived at Mukedi. Charles Elam was born on Dec. 2.

Miss Sprunger's furlough was due in August, 1931, but she has stayed over and just before the close of this year she completed the translation of the New Testament in the Kipende language.

In April some evangelists were sent out on tours and as a result at one village there were 17 converts. They asked for the white people to come and tell them the story of Life too, so one Saturday we all went and then there were 27 who wanted to accept our Life and they showed us where many of them had already burned their fetishes and idols. We left a teacher there, and soon we had letters coming from the teacher that the Catholic priest is making trouble and so we encouraged the chief and took him to the State post and there he was informed as to what the law is; and as a result he seemed to be satisfied but soon another letter came and this after we had been transferred into the Kwango District. Miss Birky went at once but the chief was already called to the State post and the next morning he was questioned and as a result a letter came to us not to insist to have a teacher at Landa, (See foot note), as the chief did not want our teacher. This letter came from the hand of the Administrator, while I was at Nyanga at the Field Commission Meeting in June. In the month of May we also had the Administrator come to Mukedi and tell the chiefs, whom we had called together for the occasion, just what the law is in regards to having teachers in their villages. As a result we were asked for teachers, and so we placed three and in three of the very largest villages. The Territorial Agent that came to the local post on June 1, in co-operation with his wife threatened the chiefs, slandered our people on the mission, refused to come to the mission when asked for dinner, and warned some chiefs that he would put them in prison if they did not send more children to the priest's station. The chief at Mbata where we had one of our teachers was influenced sufficiently that he turned against

us and after telling our teacher to leave a number of times and after beating two children for coming to our teacher's house after a law had been made that no one was to go to see him anymore, he actually removed him by force when he sent his chain gang to take all the teacher's things to another village; and this all in the presence of the Territorial Agent. It was all a bit too much and so three letters were sent to the Commissaire at Banningville, each time after some additional step had been taken by the aforementioned chief. The letters were written up by Rev. Savels of the A. P. C. M. at Luebo and they gave the general situation as well as the particular events that took place. I received an answer to the first letter, in which he turns the Landa affair over to the Administrator to settle. Since that I have received a written permit to put a teacher in that village. The priest has been removed and the Territorial Agent has just left about a week ago, which is exactly what Brother Savels predicted. The chief at Mbata has told me that if his people want our teacher that we may put one there, however I am waiting for word from the Commissaire. It seems that the territory is beginning to open up in a new way and now that we have won the case against the Catholic opposition, many have come to the mission, and at present we have increased our number at the mission to 60 girls, 90 boys and about 100 young men. We do not give the new boys any shirts, but give them only a loin cloth every four months, and they keep coming, so that I have already turned many away. The prospects for Mukedi are very good, and what we need now are teachers to finish their course of training to answer the calls for service in the vineyard. Our school has increased to twice the number that were in school at the first of the year.

Considerable traveling was necessary because of the difficulties that we had in our outstation work, but we feel that it was much worth while, as it has seemingly opened the way for the Gospel that seemed to be closed before. Some extra expenses were thrust upon us in trying to get messenger service through the quarantined district.

We praise the Lord for His wonderful undertaking for us, and we are anticipating a very profitable year of service in 1933. V. J. Sprunger, Chairman.

(NOTE—It will be profitable to read this Mukedi report in connection with the more recent correspondence from that station. It will be noted that a teacher has again been placed at Landa as well as additional teachers in a number of other villages. The struggle of the mission work at Mukedi has been particularly hard due to the Catholic influence and opposition. We are grateful for the word that this situation has changed and the large populous Mukedi District is more open for missionary work.)

EXCERPTS FROM LETTERS

(Continued from page 13)

station when I look about. . . .

While at the Kalamba Conference we found out that in the main village close to the station there was a chief with eleven wives, the youngest of which is just fifteen years old. The chief lives in a nice big house and his wives live in other houses grouped around it.

On the 25th of March we attended our first native wedding here in the chapel. One of the station girls married a man from the A. P. C. M. mission. The girl and her attendant were both dressed in white with white head dresses. The groom and his friend wore dark coats and white trousers. They even wore white shirts and stiff collars. . . .

One night Russell wanted to go to the graveyard and asked some of the natives to accompany him to show the way. All refused but one. He said he would go because he knew God would protect him from the evil spirits. It is not often that you can get natives to go to a graveyard because they think the evil spirits of the dead are there."

Rev. and Mrs. V. J. Sprunger on March 24th —"The banks closing came as a shock to us and we at once stopped work on the mission, except the small boys who must be clothed. We have the carpenters working yet as we need to make some supplies for the new house. We are not carrying any more stone now. We wish to acknowledge your seemingly untiring efforts in trying to supply the needs of the field. We have a heavy burden here but I am sure that yours is still heavier and we appreciate your every effort. Our prayers are often in your behalf that you may be given wisdom and strength by the Lord."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

THE CONGO INLAND MISSION FIELD STATISTICS FOR THE YEAR 1932

The Activity	Charles-ville	Kalamba	Nyanga	Mukedi	Total
Evangelistic Department (Station)					
No. of missionaries	3	5	3	4	15
No. of native helpers	3	3	3	1	10
No. of church members Jan. 1, 1932	768	275	51	68	1162
No. added during year:					
By baptism	132	97	60	16	305
By letter	45	7	0	0	52
By confession	6	7	6	38	57
Total added	183	111	66	54	414
Deducted during year:					
By death	4	3	0	2	9
By having moved	3	25	0	1	29
By expulsion	5	16	10	40	71
Total deductions	12	44	10	43	109
No. of members Dec. 31, 1932	939	342	107	79	1467
Outstations—number	79	24	24	10	137
No. of baptisms	615	70	34	0	719
Total baptized members	1554	412	141	79	2186
No. of marriages celebrated	5	4	14	6	29
No. of funerals conducted	4	4	1	4	13
No. ordained deacons	2	1	2	0	5
No. assistant pastors	1	1	0	0	2
Sunday morning church attendance	564	475	500	338	1877
Sunday school attendance	564	475	500	338	1877
Sunday evening attendance	276	236	200	243	955
Prayer meeting attendance	152	305	200	213	870
Morning chapel attendance	230	290	200	248	958
No. regular outstation teachers	43	24	15	2	94
No. student outstation teachers	41	0	9	8	58
Total church offerings (francs)	6261.90	4545.45	4437.60	2827.	18071.95
No. old people cared for	17	0	0	0	17
No. orphans supported by church	2	0	0	2	4
No. widows supported by church	0	4	0	1	5
No. blind supported by church	19	0	0	0	19
Educational Department					
No. boys on mission compound	134	84	65	140	423
No. girls on mission compound	45	50	52	60	207
Total boys and girls	179	134	117	200	630
No. tribes represented	4	10	2	3	19
Av. No. station school attendance	285	243	210	310	1048
Av. No. outstation school attendance	2557	1065	1051	364	5037
Total av. school attendance	2842	1308	1261	674	6085
No. station catechumens	200	295	146	98	739
No. outstation catechumens	1263	961	743	0	2967
Total No. catechumens	1463	1256	889	98	3706
No. teachers & helpers in station schools	11	18	13	15	57
No. graduates in year	3	13	37	11	64
Medical Department					
No. of medical assistants	1	2	4	1	8
No. treatments given	4000	3234	5000	2733	14967
No. cases sent to doctor	10	4	60	3	77
No. Christians died	3	2	1	2	8
No. babies born to Christians	3	3	12	11	29
No. Christian children died	1	0	0	0	1
Industrial Department					
Average No. workmen	10	5	1	2	18
Av. monthly wage (francs)	27	38	26	17	
Av. weekly rations (francs)	2	0	0	2	
No. student workmen	11	0	13	0	24
Wages (francs)	18	0	22	0	
No. buildings repaired	12	18	2	3	35
No. buildings reroofed	3	12	5	1	21
No. mission men in school	7	0	35	0	42
No. of buildings erected—					
Brick without tin roof	1	0	0	0	1
Mud buildings	6	11	0	9	26

The Activity	Charles-ville	Kalamba	Nyanga	Mukedi	Total
Agricultural Department					
No. acres under cultivation	150.0	42.8	60.0	50.0	302.8
No. of acres cultivated in 1932—					
a. Manioc	28.0	7.3	10.0	30.0	75.3
b. Millet	10.0	1.9	5.0	5.0	21.9
c. Corn	18.0	6.0	0.0	3.0	27.0
d. Peanuts	3.0	2.9	3.5	5.0	14.4
e. Sweet potatoes	.5	2.8	3.0	2.0	8.3
f. Other things	4.0	3.4	0.0	5.0	12.4
Total acres cultivated 1932	63.5	24.3	21.5	50.0	159.3
Station Department					
No. of water men employed	3	0	3	4	10
No. of woodmen employed	3	4	3	2	12
No. of messengers per month	1	1	1	1	4
No. of garden boys paid by mission	2	2	0	2	6
No. of animal & poultry boys	1	1	3	4	9
Business Department					
Total francs received for station—					
From mission office	43515	42265	42240	42718	170738
Other sources	12882	1553	4919	243	19597
Total francs	56397	43818	47159	42961	190335
Dollars at 35 francs	1161.35	1252.00	1347.40	1227.43	4988.18
Total francs disbursed—					
Evangelistic Department	16652	10635	3872	2743	33902
Educational Department	7455	4969	10837	29064	52325
Industrial Department	11436	6552	5675	3305	26968
Agricultural Department	9339	571	722	779	11411
Station Department	7353	8631	4727	6059	26770
Medical Department	3754	2682	5292	1008	12736
Transport		3830			
Car Fund					
Balance on hand (francs)	2461	2150	3128	4078	11817
Total francs received	6872	5286	5863	19447	37468
Total francs disbursed	3705	7304	7482	14018	32509
Balance francs	6166	132	1510	9506	17314
Mission Property					
No. hectares in concession	64	107	104	80	355
No. hectares of land owned	0	7	0	0	7
No. permanent buildings	12	3	0	6	21
Value of permanent buildings	$6240.00	800.00		1425.00	8465.00
No. temporary buildings	22	15	13	16	66
Value of temporary buildings	$1365.00	3500.00	800.00	800.00	3465.00
Value of furnishings	325.00				
Value of tools & supplies	250.00	175.00	90.00	90.00	605.00
No. of mission automobiles	1	2	1	1	5
Value of mission automobiles (not given)					
No. of livestock—					
Goats	24	7	33	17	81
Cows		4			4
Sheep			4		4

ANNUAL REPORT OF THE FIELD SECRETARY OF THE CONGO INLAND MISSION

The year just closing has been one of even greater extremes than the previous year. The financial depression has increased until it has in many respects become a depression of mind and spirit. In the extremity of this depression God has showered spiritual blessings upon the work of the mission such as none could have anticipated a year ago. There has been a decided falling off in missionary receipts yet God has taken the smaller amounts and made them channels of these larger blessings. If at the beginning of this year there were reasons why all who were connected with the work of the Congo Inland Mission should humiliate themselves before God in gratitude for His manifold blessings and in prayer that we might be kept humble and that our faith fail not, the reasons have multiplied for making that the attitude at the close of the year. "Is there anything too hard for

the Lord?" can well be the expression of our hearts and lips.

This annual report will be presented along lines similar to that of a year ago. There will be the three general divisions as follows:

1. The work of the mission on the field.
2. The field work in the home constituency.
3. A statement of some of the most pressing needs.

The Missionaries

The movement of missionaries during the year was as follows:

In the early summer Miss Kornelia Unrau returned to Africa where she is again working at Nyanga station in her capacity as nurse.

Dr. R. T. Unruh spent the summer months in the study of French in Brussels and then spent another month in Post Graduate Medical work at Leopoldville in connection with the School for Tropical Medicines. He arrived on the mission field early in November.

Rev. and Mrs. Russell F. Schnell started for the field early in November, arriving at Charlesville about the middle of January, 1933. They are located at Charlesville where Brother Schnell will serve as Assistant to Brother Graber and will also endeavor to revive the printing work in the mission.

While these four missionaries went to the field, the following returned home:

Rev. and Mrs. Henry H. Moser and son, Burnell, and Rev. E. A. Sommer returned home, Rev. Sommer returning home because of illness.

Mr. and Mrs. Milton A. Amie also returned home in the spring, Mrs. Amie being sent home because of ill health.

At the same time, Miss Agnes Sprunger has remained on the field more than her five year term in order to complete the translation of the New Testament into Kipende. That task has been completed but she is now detained on the field due to the financial situation.

There has been considerable sickness among the missionaries. On the field, Miss Helen Tieszen was afflicted with sleeping sickness much of the year but is now pronounced entirely cured. Mrs. Enns gave birth to a daughter and Mrs. Sprunger to a son. Miss Irma Birky underwent an appendicitis operation and Miss Agnes Sprunger was compelled to take medical treatments at Luebo on several occasions. Miss Unrau served as nurse in both confinement cases and Dr. Unruh attended Mrs. Sprunger when her son was born.

At the home end, Rev. Lester Bixel is slowly convalescing as is also Mrs. J. P. Barkman. Miss Gustafson is still being carried on the list of missionaries even though the prospects for her return to the field are not bright. Rev. Sommer had an operation soon after his return home and later in the year Mrs. Sommer was also operated upon. Mrs. Amie also had an operation in the latter part of the year.

In a meeting held early in February it was decided not to return Mr. and Mrs. Amie and Miss Amelia Bertsche to the mission. Word has just come from the Annual Missionary Conference that Miss Helen Tieszen has offered her resignation and insists that it be accepted.

The John R. Barkman family who were expecting to start for the mission during the past winter have been indefinitely detained due to the economic situation. Other candidates for missionary work are as follows:

Miss Anna Quiring has been designated as the teacher for the children of missionaries and is waiting for the way to open to go to the field.

Mr. Samuel Thierstein is in medical school in the Kansas State University.

Mr. and Mrs. Roy Yoder are continuing their preparation as are several others who have indicated their interest in the work of our mission but who have not made formal application.

The Work on the Field

The statistical report of the mission shows a splendid work having been done by the missionaries, through the guidance and under the blessing of God. The following statistics are gleaned from that report:

A total of 160 acres of ground are under cultivation producing food used in the care of the children.

With the exception of Charlesville, practically all of the work in the mission fields is done by the children of the mission.

The Educational department shows 1548 catechumens at Charlesville, 1256 at Kalamba, 889 at Nyanga and 98 at Mukedi, a total of 2967 as against 2086 of a year ago.

Fifty-seven teachers are employed in the station schools where an average number of 1048 were in attendance, 64 graduating from the schools.

The medical report shows a total of about 15,000 cases treated during the twelve months.

The number of Outstations in the mission has increased from 109 at the beginning

of the year to 127, while the average attendance in these schools increased from 4181 to 5037.

Where at the beginning there were 318 boys and 191 girls on the four stations, that number was increased to 423 boys and 207 girls.

Even though the depression is seriously felt in Central Africa, the gifts from the native Christians increased from a total of francs 16,044.55 to francs 18,071.95 during the year.

Seventeen old people are cared for, four orphans, five widows and nineteen blind.

The mission has five ordained deacons and two assistant pastors. Twenty-nine weddings were conducted and there were 13 burials.

The growth in the church has been phenomenal. Where at the close of last year the report showed a total membership of 1120, this year closes with an increase of 1008, or a total of 2128. The church at Charlesville is now the largest Mennonite congregation of which we have any knowledge. That church alone added 183 members in the station church and 615 in the outstations.

Kleinboy of Ndundu

The report from Kalamba contains the word that Kleinboy with a small group of his followers has left Ndundu and started for Southern Angola, the home country of his people. This leaves a church with 55 members and 30 candidates for baptism without leadership. No reason is given for this deflection. Kleinboy and his work had proven an inspiration to many home end supporters and was a subject of illustration in many addresses.

The Batshoke Work

This work lies dormant. Early in the year Rev. and Mrs. Sutton were requested by the State to leave Holesa, and moved to Kalamba where they have been working during the year. Mundeka had been left in charge of the Holesa work but according to the reports from the recent Conference, he is being moved to Kalamba. The State had agreed to inform the mission of a suitable location where work could be started but such information has never been received and now the mission is again asking the State for the same. It is the plan that Brother Sutton make a hurried survey of the territory just before starting home on furlough so that he will be able to adequately report to the Board on that work.

The Bashilele Work

The work among the Bashilele is being successfully directed from Charlesville. Many Outstations have been opened and there are continuous calls from villages for additional teachers. The work in this tribe has been of the outstanding evidences of the working power of God in Central Africa.

The New Testament in Kipende

Miss Agnes Sprunger has made a large contribution to the work of giving the Gospel to the Bampende by her translation work. In her last letter home she reported that that translation is finally completed and is ready for the printers. On her trip home she is hoping to stop in London and confer with the British and Foreign Bible Society relative to any translations that may be in question. The mission has decided on an initial order for three thousand copies of the New Testament in Kipende. A certain portion of this order will be a grant to the mission by the B. & F. B. S.

The Teacher Training Question

A study of the reports from the field brings to us forcibly the need for more training for the native teachers. At an earlier time an effort was made to have a Central Training School. Such a school was conducted at Charlesville for several years but it was found that the Kalamba boys objected to going to Charlesville. The school was then transferred to Kalamba and a similar problem arose as concerned the Charlesville boys. In both instances no provision was made for the Nyanga and Mukedi boys. In 1929, when the writer visited the field, the suggestion was offered that temporarily it might be wise to conduct special Bible classes at all of the stations until such time as a special Central Training School can be established at a point to which boys from all of the stations can be induced to go. Such classes have been conducted during the past few years but it is evident that this does not satisfactorily care for the situation and needs.

It appears that it would be quite practical to give a one year course in special training on each station for the boys after completing the work in the grades; and after that taking the most capable ones to a center where they are given intensive training that

compares favorably with the standards set by the State.

Some point where the several tribes in the district meet seemed to be the most likely spot for this Central Training School. Since Nyanga is near the center of our field that territory was studied several years ago and Ngulungu recommended as a likely location. With the changing of workers that is taking place on the field from year to year, the convictions of one or two years ago seem to fade out and new ideas are presented. The Field now makes mention of a location close to Charlesville as being ideal for that purpose. It seems that this very important question has been bandied about sufficiently long. There is no doubt but there will come a day when the state will enforce its educational standards and the majority of the Congo Inland Mission Schools—station and outstation—will be found wanting. This school needs to be Standard in its work, it needs to be Central in its location and it needs a thoroughly trained leadership.

The Location of the Central Medical Work

This is another question that calls for solution. The doctor is now on the field and will soon have spent some time at each of the stations. He has already spent about two months at Mukedi and is at Kalamba for the first six months of 1933. During that time he will study the Tshiluba language. Then he will make a short stay at Charlesville and probably at Nyanga. It is the strong feeling of the mission that the Board shall study the representations made by each of the stations and the statement which has come from the doctor on this subject. Dr. Stixrud of the A. P. C. M. has recommended that an effort be made to soon decide on the location of his work so that he can get actually started. A considerable subsidy is possible from the State if the location of his work is satisfactory and does not overlap in territory with the work of any of the State doctors. Here, also, is noticeable the change in attitude through the change in personnel in the mission.

School for the Children of Missionaries

With the practise on the part of missionaries in taking their children to the mission field, it has become necessary to make plans for their education. This matter has been carefully studied from many angles and a recommendation was made that for the first four years of this effort the school be conducted alternately at each of the four stations, with the understanding that the mother on the station where the school is located in any year, be the matron for the children, and that the teaching be supplied by new lady missionaries. Miss Anna Quiring was designated as the first teacher for a period of two years during which time she would also study the native language and become acclimated to the missionary work. The Annual Conference offers objections to this plan on several points but is not able to offer an alternative plan that is altogether practical. This is a matter that needs to be worked out on a basis that is compatible both with the needs of the children and the economies which the times demand. Rev. Weaver is serving as Chairman of a Committee which is studying courses of study and hopes to make recommendations that can be satisfactorily followed.

Curtailed Finances

The reduction in contributions to missions has seriously affected both the mental poise of the missionaries and the actual work in the mission. At the present time there is still considerable uncertainty about the field money for November and December and the passage money for Miss Agnes Sprunger, all of which are tied up in the City National Bank of Goshen. We do have the statement of the Conservator of the bank that this money may be available quite soon.

Printing in the Mission

The sending of Brother Russell Schnell to the field ought to result soon in a revival of printing in the Congo Inland Mission. His first report after reaching Charlesville is to the effect that the press appears to be in good condition and that there is a fair quantity of printing supplies, paper, etc. With so large a school population, the need for school literature is very large. Until this time this has not been adequately supplied either from our own press or through the purchase of literature from other missions. Brother Schnell ought to fill a large need in the mission as soon as the press can be gotten to function.

Work in the Churches

During this year the number of missionaries at home on furlough has been unusually large. For that reason the Field Secretary has not spent a great deal of time in the churches but has rather helped to direct the work of the ones on furlough. The follow-

ing trips have been made and services rendered by the workers:

1. Rev. and Mrs. J. P. Barkman made an extensive trip through some of the western states and a number of Canadian provinces. They presented the work of the mission through conducting meetings and distributing literature. Due to the general depression and the severe drought in Canada, the immediate returns were not so large but the way was paved for a second and fruitful trip as quickly as conditions change.

2. Miss Amelia Bertsche presented the work of the mission during the months of April to July. It was the understanding that if she presented the work and was successful in securing supporters of projects to a total of $1200 or over, the Board would pay her passage back to the field. She was successful in this presentation. Due to objections which have come from the field to her return, the Board has found it impossible to again send her out. This action has led to some controversy as Miss Bertsche insists that we are under obligation to give her the amount of the passage money for use in going to some other mission field. The Chicago Gospel Tabernacle, which supported her during the last term of service, is opposed to her insistence that the C. I. M. Board should supply her with funds to go to some field outside of its own mission.

3. Rev. Sommer and family visited churches in Iowa, Nebraska, South Dakota, Indiana and Illinois. He has been busily working in the churches from July, 1932 until the present time.

4. Rev. and Mrs. Moser visited churches in Iowa, Oklahoma, Kansas, Ohio, Illinois and Indiana, faithfully presenting the work of the mission.

5. Mr. and Mrs. Milton Amie have spent a number of months presenting the work of the mission to constituencies outside of the Mennonite Conferences, in Wisconsin, Illinois, Indiana, Ohio, and Michigan.

6. The John R. Barkman family made an extensive trip from Steinbach, Manitoba, through the western states to California, Oregon and Washington and then through a number of provinces back to Manitoba.

Through this ministry by the missionaries, the meetings conducted and the literature distributed, the year just closed has made known the work of the mission to a very large circle of friends. Unfortunately the economic situation has interfered seriously with producing results as we had hoped for.

Six issues of the Congo Missionary Messenger have been published during the year. These have gone into over two thousand families from coast to coast and from Canadian provinces to Florida and Texas.

The Congo Inland Mission Prayer Band now has a membership of nearly two thousand. 1212 of these have recently been added from among the Christians at Charlesville. A letter together with a small motto, "Have you Prayed for Missions To-day" was mailed to each of the 450 American Prayer Band Members recently. A knowledge of the work of the mission together with regular prayer for the work ought to suffice to keep the work going when otherwise it would fail.

Considering the adverse financial situation under which the project work was introduced, it has proven unusually successful. Following is a condensed statement of pledges received up to the end of February:

	Sources			
Solicitor	D. M. C.	C. C. of M.	Other	Total
Amie			$295.00	$295.00
Bertsche	880.00	25.00	660.00	1585.00
Barkman	50.00		130.00	180.00
Moser	415.00	70.00	55.00	540.00
Sommer		830.00	20.00	850.00
Other solicitation	145.00	840.00	380.00	1365.00
	1490.00	1765.00	1540.00	4795.00

The total receipts on these pledges during the year were $3481.62. The Field work for July, August, December and January was paid for entirely from this fund, also a part of November. Since this was the initial year in project work, there was a heavier expense for literature, photographs and other solicitation expenses than would be true normally. As it was, this project work was a very material help in keeping the work of the mission financed during these trying times.

Serious efforts are made to provide training for volunteers so that future missionaries will be better fitted for their work. Rev. W. B. Weaver, a member of the Board, is conducting a Bible Class in Peoria, Ill., in which Mr. and Mrs. Roy Royder and Miss Fanny Schmallenberger are enrolled. College credits are given for the work done in this class. Miss Mabel Sauder of Grabill, Indiana, is taking her High School work under a tutor

through arrangements with the local authorities.

Miss Elsie Flicker and Miss Lena E. Wiens, the two nurses who had been accepted as missionaries and were waiting to be sent to the field, have withdrawn as candidates.

The cost of traveling to Africa has been still further reduced. Brother and Sister Schnell traveled by cargo steamer and were able to make the trip for $450.00 each.

We have already entered into a new year. The problems that face us as we undertake to carry on during this year are greater than were the problems of the past year. Humanly speaking they are insurmountable. However we face the future in the confidence that, "Our God whom we serve is able." "In all of these things we are more than conquerors through Him." Let us move forward in that confidence.

THE CHURCH-ACRE PLAN

By W. H. Mills

It tripled benevolences, paid current expenses to date and quickened the spiritual life of this rural church. Similar results have been achieved in hundreds of other rural churches.

Let Rev. W. H. Mills, Professor of Rural Sociology, Clemson Agricultural College, South Carolina, tell you the details of the project in the Midway Church, Anderson County, S. C.

* * * *

Upon the request of its Home Mission Committee (Presbyterian Church in the U. S.), Piedmont Presbyterian in the Synod of South Carolina approved the Lord's Acre Plan and recommended it to its country churches. Midway, about four miles east from Anderson, S. C., has as its supply the Rev. Joe H. Carter, pastor of the Central Presbyterian Church at Anderson. He explained the plan to the Midway congregation, and the church agreed to adopt it.

A committee of six, three men and three ladies, was appointed to canvass the congregation and the Sunday school and secure signers of a card, covenanting to plant an acre or a portion of an acre and to give the proceeds to the church. If, for any reason, it was not possible to secure the pledge of a crop, other projects were accepted, as the raising of chickens, the canning of fruit, and so forth. Practically unanimously the congregation enlisted in this new endeavor. This was achieved only because the committee took their duties seriously and actually visited the members and obtained their help.

A list of the coöperators and their projects was prepared and hung in the church, so that all could see it, not by way of stirring up rivalry but rather that all might be stimulated in the good work. Heavy cardboards, about the size of an ordinary sheet of typewriter paper, were furnished, with just these words on them in large black letters: "My Church Acre." These were placed on those plots of ground pledged to the project so that the passersby could see and read them easily. But the picture shows more—it portrays a field of pretty good cotton with some pickers in the background. That means coöperation not only with the church-acre project but also with each other in gathering the cotton. Some fifteen or twenty neighbors have met to pick the cotton made on the acre of one of them. Men, women and children all helped—as indeed all were interested in projects of their own.

Saturday, October 29, was the day of ingathering. The people brought the yields of their projects to the church.

The picture shows three bales of cotton, some baskets of potatoes, bags of meal, a turkey, some jars of preserves, with numerous other farm products grouped near the church; here also are the people themselves. Maybe they don't all show in the picture, but I count about forty—a bright, interested looking bunch. Most of them are tenant farmers. They have been hard hit by the fall in the price of land and all farm commodities. Chickens and eggs, butter and milk, truck and cotton, alike have brought such low prices that they would have felt that they could give very little to the church. As a fact, their giving had almost ceased, but the church-acre plan offered them a chance to give the one thing they had abundantly—their labor. So they gave that—systematically, freely, unanimously, conscious that they were giving to the church and feeling a new sense of partnership with God.

A thanksgiving service for the harvest was first held in the church. Then the congregation and its friends moved from the building to the open ground at the front, where the piles of products were placed. Dr. E. W. Sikes, President of Clemson College, was asked to auction off the cotton, which he did in a happy manner, giving a brief talk on cotton and enlivening it with flashes of

humor. A cotton buyer from Anderson bought the cotton, bidding somewhat above the current market price. Sales of other produce followed, each auctioneer making a short speech to call attention to his wares. Dr. M. A. Thompson, of Anderson, a physician 80 years of age, in selling the sorghum sirup, told interestingly how welcome that sirup was just after the Civil War when people had no sugar.

All the returns are not yet in, but enough was realized at the sale that day to enable the church to give to benevolences three times what it had given as an average in the last four years, and to pay the current expenses to date. This, too, is over and above what is given by the Woman's Auxiliary, and by those who, not working on a farm for their living, have pledged a contribution in money.

The greatly increased gifts in a year of financial depression are worthwhile, but the spiritual results are much more important.

Let Mr. Carter tell of them in his own words:

1. "The spirit of the church has been quickened — enthusiasm has replaced discouragement.

2. "The attendance of the people upon the services of worship has considerably increased.

3. "The realization that every member has a part in the work of the church has had a remarkably fine effect.

4. "The consciousness on the part of the people that the work of the week and the life of the community are intimately and naturally connected with the program of the Kingdom has perhaps done most.

5. "The wonderful coöperation of the entire membership has made this record possible. Every project promised was carried out in full, and the entire membership had some part. Plans are already being made looking to a more successful season next year.

6. "The church is small, the financial ability is negligible, but this plan enabled it to discharge its obligations in a year that otherwise would have recorded almost a complete failure.

7. "If the plan will work in a small church, it should work in all of our rural communities. CERTAINLY THE CHURCHES THAT ARE NOW MEETING WITH FAILURE SHOULD GIVE IT A TRIAL."

There are many commendable features about the plan. I will emphasize only two. First, it encouraged everyone, big and little, old and young, to give something he has worked to produce to God's work. Second, it encourages a definiteness in giving, a feeling that in that project one is in partnership with God. The consciousness that one is working with something which he has voluntarily and certainly pledged to God is almost sure to result in a closer walk with God. We sincerely wish many of our country churches would try the Church-Acre Plan next year.

Taken from the Presbyterian survey, January, 1933.

CENTRAL LOCATIONS

(Continued from page 6)

being determined, it seems expedient to also have in consideration this school for the missionaries' children. A number of reasons are advanced why the two should be in one general location, and they appear legitimate.

The Task

Here are three activities—two of them pressing for a solution—which call for the selection of a suitable center from which the entire field can be served. The location needs to be good from a number of angles. Good soil, good water, good health conditions, good timber facilities—these are some of the vital considerations. The missionaries have difficulty in making the final selection. They have submitted their data to the Board, and the Board has committed the task to the Executive Committee. The entire constituency is concerned and will, we are confident, earnestly uphold the Executive Committee in prayer as this problem is handled.

"In missionary interest some give themselves to foreign missions, and a good many to omissions. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly 'O, missions! Yes, they are, O so needed.' But 'O' compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot now be go-missionaries, be co-missionaries, 'holding the ropes,' supporting by prayer those who really venture their lives in missionary service."—Selected.

THE WIDOW'S MITE

By Rev. Lester Bixel

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have OF THEIR ABUNDANCE cast in unto the offerings of God: but she OF HER PENURY HATH CAST IN ALL THE LIVING THAT SHE HAD" (Luke 21:1-4).

"In truth I tell you that this widow, so poor, has thrown in more than any of them. For from WHAT THEY COULD WELL SPARE they have all of them contributed to the offerings, but she IN HER NEEDINESS has thrown in all she had to live on" (Luke 21: 3, 4). Weymouth's translation.

"Not only did she give more in proportion to her means than any of the rich men, but she gave more than all of them put together; for they gave of their superfluity, but she of her poverty"—Students Commentary.

"You can give without loving, but you cannot love without giving. If we truly love the Lord Jesus Christ, we must show our love in some way. We cannot give into His hands directly, but what we give for His sake, He considers as truly given to Him"—Revelation.

Love Gives

"Love ever gives,
Forgives,
Outlives,
And stands
With open hands,
And while it lives
It gives.

For this is Love's
Prerogative,—
To give,
And give,
And give."—John Oxenham.

"There is money enough in the hands of the professed people of God to sow every acre of the earth with seed of salvation truth."—Anon.

The story is told of a colored man who was requested to put some money in an offering. He shook his head again and again. Finally the one who was taking up the offering said, "Don't you know that you owe it to the Lord?" "Yes, I knows it," was the answer, "but He ain't pushing me like the rest." There was no necessity to push the poor widow. She gave because she loved.

IF JESUS HAD NOT COME

Bobby had read in his Bible lesson with Daddy just before bedtime the words, "If I had not come." When he (thought he) awoke Christmas morning there was no stocking or holly wreath. He went for a walk and found factories busy at work; he went to the orphanage and found only a vacant lot. Then he went to his church and found a "For Sale" sign with "If I had not come" written at the bottom. Again he found these words over a gate post of an empty lot, where he went to find a hospital. Disconsolate, he ran home and picked up his Bible, but all the last part of the Book had blank pages. He awoke, and lo! it was a dream. Do you wonder that he slipped down on his knees and said, "Oh, dear Jesus, I am so glad that You did come. Help me to tell others about You."—Missionary Monthly.

ANOTHER WAY OPEN

A workman had trouble with his eyes. He went to see a doctor, who said: "There are two cataracts growing over your eyes, and your only hope of recovery is to go to Dr. —— I would advise you to go at once, and take plenty of money with you, for the fee will be heavy."

The man had twenty pounds in the bank, which he had been saving for a "rainy" day. That day had come. He drew it out, and went to see the specialist.

After examining his eyes, the specialist remarked: "I am not sure that you can pay the fee. I never accept less than 100 guineas." "Then I must go blind and remain so, for I have only twenty pounds," said the man. But the great doctor replied: "You cannot come up to my terms and I cannot come down to yours, but there is another way open to us—I can perform the operation gratis, and that is what I am willing to do."

So fallen man cannot come up to the conditions laid down for him in the divine law, and God could not in His righteousness and holiness set aside the law and accept even the best that man could give. There was another way open: God found a way through the Lord Jesus Christ to pay the penalty of man's sin and give him the free gift of salvation through faith in His Son. —Selected.

CONGO INLAND MISSION

RECEIPTS

January, 1933

Cent. Conf. of Mennonites		$590.00
Defenceless Menn. Conf.	1200.00	
Leonard Summey	5.00	1205.00
Missionary Church Association		18.75
Chicago Gospel Tabernacle		29.17
Conf. of Def. B. in C.		140.00
Medical Fund		
Mrs. D. Unruh	5.00	
Trans. from C. C. of M.	5.00	10.00
Extension Fund		
A. J. Enns		1.00
Educational Fund		
Paul E. Baughman	5.00	
Mrs. Edna Kemerly	1.00	
W. N. Hawkins	1.25	
Miss Ida O'Brien	35.00	
Miss Margaret Esau	10.00	
Loyal Circle S. S. Cl.	10.00	
Mrs. Helen Colegrove	1.00	
Friends, Flanagan, Ill.	15.00	
Elmer Hostetler	2.50	
Trans. from C. C. of M.	35.00	
Trans. from D. M. C.	55.00	170.75
Evangelistic Fund		
Mr. & Mrs. A. J. Stamm	20.00	
A Friend, Inman, Kans.	50.00	
Lotus City Gos. Tab.	5.00	
Missionary Union M. B. I.	31.00	
Trans. from C. C. of M.	61.12	
Trans. from D. M. C.	146.15	313.27
		2477.94

February, 1933

Central Conf. of Men.	440.00	
Wadsworth Church	24.00	
Mr. & Mrs. Albert Schantz	10.00	474.00
Defenceless Men. Conf.		500.00
Miss. Church Assn.		5.41
C. of D. B. in C.		22.18
Medical Fund		
Cent. Conf. C. E.		41.67
Extension Fund		
Trans. from Evangelistic		339.31
Moser Passage Fund		
Mrs. Ben Sprunger	25.00	
Trans. from D. M. C.	18.00	43.00
Educational Fund		
Mrs. R. D. Hammond & Miss A. R. Gordan	7.50	
G. T. Mickel	3.00	
Mrs. Helen Colegrove	1.00	
Wm. N. Hawkins	1.25	
Mrs. Geo. Oltmanns	1.25	
Mrs. Edna Kemerly	1.00	
Mr. Porter W. Plemmons	2.00	
Trans. from C. C. of M.	27.50	44.50
Evangelistic Fund		
Wom. F. M. S. of 1st Bap. Ch. of Findlay, O.	12.50	
Mr. & Mrs. H. F. Gustafson	12.50	
Trans. from C. C. of M.	32.76	57.76
		1527.83

March, 1933

Cent. Conf. of Men.		396.92
C. of D. B. in C. Brudenthaler S. S.		19.76
Medical Fund—C. C. End.		41.67
Educational Fund		
Edwin Ave. Bap. Church of Flint, Mich.	12.50	
Paul E. Baughman	5.00	
Mr. & Mrs. H. B. Neufeld	10.00	
Mr. & Mrs. J. D. Yoder	12.00	
Mr. Wm. N. Hawkins	2.50	42.00
Evangelistic Fund		
Miss Anna H. Quiring	5.00	
Mr. & Mrs. Levear Bowman	5.00	
Noah Stucky & Family	25.00	
D. N. Claudon	10.00	45.00
Promotional		
Miss Salome Fox (Mess.)	1.00	
Mr. Jacob Noe (Mess.)	1.00	2.00
		547.35

April, 1933

Cent. Conf. of Men.		345.43
D. M. C.		600.00
C. of D. B. in C.		27.00
Miss. Church Assn.		3.13
Medical—Cent. Conf. End.		41.67
Evangelistic		
Miss Sophia Pauly	25.00	
Mrs. C. B. Harris (by Miss. Prayer League)	20.00	
Mrs. A. F. Schnell	5.00	
A Friend by Rev. H. H. Moser	1.00	
Miss Clara Bohn	25.00	76.00
Educational		
Mrs. George Oltmanns	1.25	
Pastor H. A. Cruver	5.00	6.25
Promotional		
Accumulated Congo Miss. Mess. subscriptions	45.99	
Mrs. Jake & Bernice Noe	6.00	
Mrs. V. Perusina (Mess.)	1.00	
Mrs. H. Keith (Mess.)	1.00	
Mrs. B. Borchardt (Mess.)	1.00	
Mrs. E. Bant (Mess.)	1.00	
Mrs. Aincham (Mess.)	1.00	
Mrs. C. Buhle (Mess.)	1.00	
Mrs. Anderson (Mess.)	1.00	
Mrs. Phoebe Freidinger (M.)	1.00	
Mrs. J. V. Yoder (Mess.)	.50	
Mrs. A. F. Schnell (Mess.)	1.00	61.49
		$1160.97

Respectfully,
A. M. Eash, Treas.

GOSHEN COLLEGE
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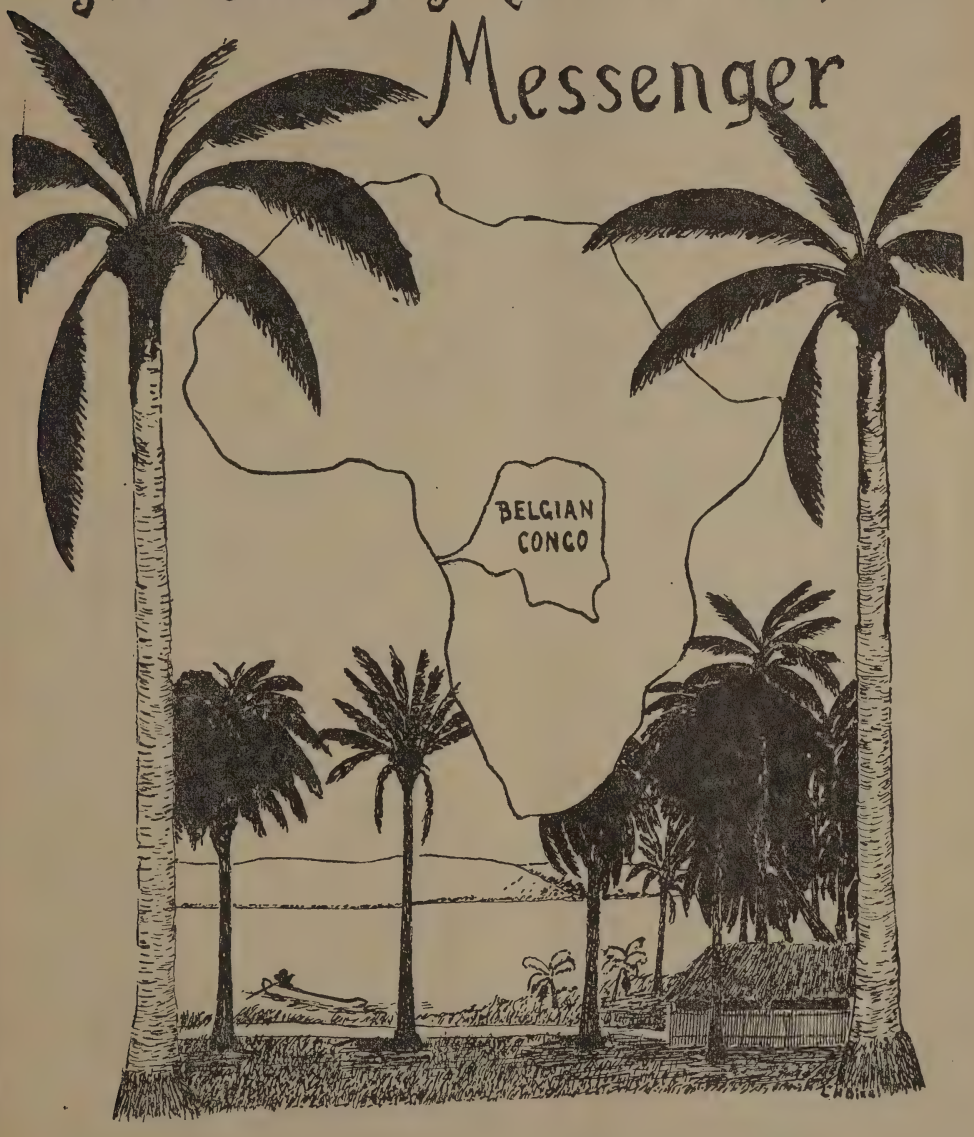
VOLUME V NUMBER 2

The Congo Missionary Messenger



SEPTEMBER

THE CONGO INLAND MISSION

A CO-OPERATIVE MISSION IN THE BELGIAN CONGO

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Rev. E. Roche	Defenceless Mennonite Conference	1934
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Rev. A. M. Eash	Central Conference of Mennonites	1934
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Rev. and Mrs. Vernon Sprunger

On Furlough

Rev. and Mrs. E. A. Sommer
Miss Agnes Sprunger

Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa.

Cable address **Conim, Charlesville, Congo Belge.**

The above missionaries represent the following religious bodies:

Mennonite General Conference (3)
Central Conference of Mennonites (6)
Defenceless Mennonite Conference (6)
Conference of Defenceless Brethren in Christ of N. A. (2)
Mennonite Brethren (1)
Missionary Church Association (1)
Bethel Church of Inman, Kansas (2)

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THE CONGO MISSIONARY MESSENGER

Vol. V SEPTEMBER, 1933 No. 2

THE CONGO MISSIONARY MESSENGER

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Editor: Rev. A. M. Eash.

Contributing Editors: Mrs. E. A. Sommer, Mrs. Earl Salzman, Rev. J. P. Barkman, Rev. F. J. Enns.

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EDITORIALS AND COMMENTS

MISSIONARY SUNDAY

Missionary Sunday will this year be on Sunday, November 26th. The Board urges that in every church special missionary programs be given by the Sunday school or Young People's Societies and that at least one missionary sermon be preached. Mrs. E. A. Sommer, who has supplied the material for the department for the "Boys and Girls" will offer selected material for use in programs, in the next issue of **The Congo Missionary Messenger.**

Everyone is urged to be prepared to give a special thank offering for the work of the Congo Inland Mission on this "Thanksgiving Missionary Day." Material published elsewhere in this issue emphasizes the great need for more immediate funds for our work in Africa. You are earnestly solicited to make the subject of missions a large and serious part of your fall program of church work.

CHANGES IN THE BOARD MEMBERSHIP

The Constitution of the Congo Inland Mission provides that the Board shall be constituted of six members appointed by each of the Defenceless Mennonite Conference and the Central Conference of Mennonites, and such additional members representing other constituencies as may be accepted from time to time. Both the above named Conferences meet in their Annual session during the latter half of August. In this year's meetings each of these Conferences has seen fit to make one change in the Board membership. The retiring members are Rev. C. E. Rediger of Chicago, who had represented the Defenceless Mennonite Conference, and Mr. S. E. Maurer of the Central Conference of Mennonites. In their stead were elected Rev. Emanuel Roche of Pekin, Ill., representing the former group and Mr. N. O. Hoover of Bloomington, Ill., the latter group. Rev. Roche is pastor of the Defenceless Mennonite Church of Groveland, Illinois, and Mr. Hoover is Superintendent of the Mennonite Hospital in Bloomington.

Both Rev. Rediger and Mr. Maurer have rendered valuable service to the cause of the Congo Inland Mission. While we shall miss them as Board members we feel assured that their wise counsels will still be freely given.

As representatives of the Conference of Defenceless Brethren of Christ in North America, Rev. A. F. Wiens and Mr. George A. Fast, both of Chicago are also new members of the Board. The Board greatly appreciates this representation from a Conference which is

supporting all of the workers at Nyanga station.

The Board welcomes the new representatives into its membership. As now constituted it craves the presence and leading of God in all its affairs. It also earnestly requests the united and prayerful support of all God's people.

A LONG AND FAITHFUL SERVICE

It has not been a policy of this publication to unduly eulogize men for the deeds which they have done, neither is it our purpose to now change to that policy. However, there are occasions when failure to give proper recognition is a serious fault. We have come to such an occasion.

One of the charter members of the missionary work of the Central Conference of Mennonites and of the Congo Inland Missions has been retired from his work. When Mr. Samuel E. Maurer of Carlock, Illinois, became the treasurer of the Central Mennonite Board of Home and Foreign Missions and received the first funds into the treasury, he was a young man in the prime of life. He has served consistently and faithfully until this time. Now, after a lifetime of service for which he needs to have no regrets, he retires in favor of a younger man.

Mr. Maurer has also served continuously since its organization as a representative of the Central Conference on the membership of the Congo Inland Mission Board. On many occasions his attendance in meetings was possible only at large personal sacrifice but he never wavered in his loyalty to the missionary cause. He has followed the development of the work of the Congo Inland Mission from the days before the first missionaries sailed for the field until to-day—from the time when there was nothing but dense paganism in that large area until to-day when the membership in the church numbers nearly three thousand persons. He has lived through days of travail because of the work and has seen many days of rejoicing. Now, the retirement of Mr. Maurer from the active membership of the Central Mennonite Board automatically retires him from C. I. M. Board membership.

His presence and counsel in the meetings of the Board will be greatly missed. The Congo Inland Mission desires to express its large indebtedness to Mr. Maurer for his long and untiring service in behalf of the work, to assure him of its great appreciation for him and his work and to wish for him many more years of happy Christian service.

OUR MEDICAL WORK

The medical work in the Congo Inland Mission has progressed to a point where something decisive must be done. For many years both the home board and the mission have prayed that the Lord might raise up a doctor for the mission. On several occasions the Board partially subsidized the training of prospective doctors. Again and again disappointments were registered in some form or other when the needed doctors were not forthcoming. This much is a statement of past experiences. Men who have served long as members of the Board and missionaries who have lived through the anxious years on the mission field when medical help was sorely needed for both themselves and their native charges, could tell much of the earnest prayers and the days of anxious waiting.

It is not a matter of chance that during the past ten months the Congo Inland Mission has actually had a doctor in Africa. It is an act of Providence. He Who said, "Ask and it shall be given," has been true to His word. He has raised up the doctor and has provided for his personal support. In this God has been true to His promise. The mission has the doctor. He has gone to the field thoroughly fitted for a large service. In addition to being completely fitted for medical practise in the homeland, he spent a year in special study for the peculiar tasks of a medical missionary in Central Africa. Half a year was devoted to a study of tropical diseases and their treatments. Then another half year was given to studying the official language of the country in which his work lies. The doctor has taken his work seriously. He is in Africa.

During the ten months since he reached the mission field, the doctor has made a thorough study of the medical needs of our particular mission. His field is large. In area it is about the size of the state of Illinois. In population it is counted by the hundred thousands. In that vast field he is the only missionary doctor. Two trained nurses are associated with him in his large task. In addition to studying his field he has also studied the language of the native people who are his care. The doctor has been consistent in his preparation for work. Now he is anxious to get started in his work.

His salary is a meager one. In normal times it is to be $50.00 a month. The "depression

salary cut" gives him only $41.67 monthly. The Central Conference Endeavorers are faithful in providing this for him. For a man to live in Central Africa and pay his entire living expenses out of a meager allowance of $41.67 a month is in itself quite an accomplishment. The doctor has shown an unusually fine spirit in his expressed willingness to go to that distant land and use the results of his years of training without a larger remuneration. However, the salary which is paid to him is for his personal living expenses and not to finance his medical work.

The Annual Conference of the Mission has indicated that with a sum of **Fifty Dollars** a month, the doctor would be able to successfully carry on his medical work. The missionaries estimated that this amount would be needed to pay for his medical supplies, native help and other incidental expenses of his work. The estimate is, in the mind of the Board, exceedingly conservative. He ought to have a larger sum. He must have this much if he is to carry on his ministry.

Beginning with January Ist, 1934, the Board and the Mission expect to have the permanent medical center of the mission selected. At that time the doctor will locate in that center. Several small temporary buildings will need to be erected in which to do his work. These askings for buildings are going to be very conservative. He is willing temporarily to work in a mud building with mud floor and a grass roof. He will be asked regularly to perform major operations and the individual daily treatments will soon be counted by the scores and hundreds. For the immediate present no funds are asked for with which to erect even these temporary buildings. But HE DOES NEED MONEY WITH WHICH TO PAY HIS REGULAR OPERATING EXPENSES. The asking is only *Fifty Dollars* a month.

We believe that there are twelve individuals who will stand ready to finance the work of the doctor for the calendar year, 1934. One family has just sent in an undesignated gift of one hundred dollars. This is being placed into the Medical Fund and will be used toward financing the doctor's work. This leaves ten more Fifty Dollar gifts needed to provide for one year. Now this is money that is seriously needed. It will be devoted to a ministry that is largely blessed of God. We believe that ten individuals or families will provide the needed money for the remaining ten months. We believe that ten readers of this Editorial will recognize this as their opportunity for rendering a special service to the work of the Lord. We have a great confidence in God and are assured that He will provide for His own work. In this instance He needs ten human agents.

If you will be one of the ten, write at once to the Board giving that information. You may be a relative of one of the missionaries in Africa and consider it worth the Fifty Dollars to have a physician within reach of your loved one during 1934. You may not have any near relative in Central Africa but are interested in the ministry of healing which the medical work provides. Whichever the case, you love the Lord and His work and are choosing this as a part of your service for Him. The blessings of God will surely attend your service and the missionaries and many native Congolese will rise up and pray God's blessings upon you.

THE BOARD IS GRATEFUL

At times the pressing needs are so constantly before us that we almost forget the large blessings that are being received. At other times the more spectacular expressions of God's approval and blessing are allowed to overshadow those which may seem more commonplace but which are just as vitally essential to the furtherance of the work of the mission.

There are pressing needs. Some of these are financial, some are moral and mental and others (if we may so differentiate) more distinctly spiritual. The treasury is empty; there are large deficits and unpaid obligations; a part of the constituency is financially, morally and mentally depressed; the spiritual zeal of many has declined—all of these are facts.

On the other hand, the Lord has signally blessed the work in the mission. Our missionaries are strongly united in a bond of sympathy and helpfulness. They are making large personal sacrifices. Their letters breathe a spirit of loyalty and devotion to their tasks. Their work is growing rapidly. Their messages are being heeded. Thousands are sitting under their ministry. Hundreds are accepting the Gospel which they preach. The church is growing by leaps and bounds. In 1932 its membership was almost doubled. Already in 1933 reports indicate that the revival spirit is rapidly spreading as multitudes gladly receive the Word. For these large expressions of approval and blessing the Board is profoundly grateful. It has so expressed itself time and time again.

The Board has other reasons for gratitude. We think now of the very loyal support which has come from many quarters during these depressing times. For many individuals giving to missions is possible only when sacrifices are made. Yet their gifts are continuing to come. The supporters of a number of the missionaries have paid up to date in full. Several have paid in advance. Others, of course, are partly delinquent. Many are supporting field projects. Some of these are paying for operation of Village Outstations, others support students in the training classes and still others pay the expense of pupils while attending the station schools.

These supporters have continued faithfully during these hard years. They are "standing by" the work to-day. It is their faithfulness that has kept the mission in operation. Their deeds are not sufficiently spectacular to bring forth loud plaudits. Yet they are faithful and it is their faithfulness that sustains the work and makes the Congo Inland Mission a "going" concern.

We take this occasion to express the deep gratitude of the Board and missionaries to God for all who have so faithfully given their financial support to the work.

Then, too, the Board is not unmindful of the hundreds who have pledged themselves to regular prayer for the work of the mission. Some of these are not in a position to contribute funds but they do believe that God hears and answers the prayers of faith. There are evidences that these prayers of faith have availed in bringing hundreds of dollars into the treasury. The harmony among the missionaries in the mission field and the large spiritual blessings upon the work of the mission are additional evidences that God is receiving with favor the regular prayers of faith that are ascending to Him.

Yes, the Board is deeply grateful to both God and man for the manner in which they have united in the support and promulgation of the work of the Congo Inland Mission.

OUR FINANCIAL DISTRESS

The Congo Inland Mission is in serious financial distress. The situation on the mission field is so serious that any delay in giving relief will result disastrously. Long since the work has passed the stage where unnecessary expenditures have been eliminated. Important items of work have been curtailed and now the word is cabled from the mission field that Outstations are being closed and boys and girls dismissed out of the station schools. The foundation work which had been carefully laid for a large evangelistic ingathering is being destroyed. The usefulness of our missionaries is being seriously hampered. No doubt hundreds who were "almost persuaded to be a Christian" are being definitely turned back to their paganistic witchcraft and debauchery.

Nearly two years ago the appropriation for field work was reduced twenty-five percent. Then followed a reduction of missionaries' personal allowances by sixteen and two-third percent. This was followed by such a decrease in receipts into the treasury that remittances to the field were greatly delayed. The collapse of the banking system tied up several months' remittances in an American bank. Now the Board is more than three months in arrears in the payment of allowances and field work appropriations.

The latest calamity to befall the work—and what may prove the most serious and far-reaching—is the governmental effort to produce an inflated prosperity. The American dollar has steadily dropped in value on the foreign exchange—and as a result in its value to the missionaries—until at this writing it has less purchasing value in foreign countries than it has had at any time in the past fifty years. Each day records a new low record in purchasing value. On the date of this writing the Belgian Congo currency costs in American dollars sixty-two percent more than it did a year ago. Intimations in news reports coming from our National capitol would to-day lead one to believe that by the time this reaches you who are readers actual currency inflation may be in effect with still more serious effects on the dollar value.

The above is a statement of actual facts with a reference to possibilities. The fact remains that we have our force of missionaries in Central Africa and in the past years they have built up a large and fruitful work. Shall that work be permitted to suffer more seriously than it has to this date? If it shall, then the Board acted foolishly when recently it permitted a family of missionaries to return to the field. If it shall, then some can well raise the question as to the reliability of the promises of our God—for will not many of those who have so recently found saving grace through Jesus Christ be turned back to the influence of the witchdoctor and his allies. If it shall—but who would dare to anticipate that so serious a calamity shall be permitted?

We have a sure confidence that He who has begun the good work on the needy mission field will surely bring it to a glorious end.

"What are the immediate needs?" is a question that must arise in the mind of many readers. There are a number of "immediate" needs that might be mentioned but in this writing it is necessary to limit ourselves to the financial ones. There are two outstanding immediate needs. The one is that we will need to at once hasten to place sufficient money into the treasury so that allowances for missionaries and field work may be paid up to date and be kept on a paidup basis. There should be an earnest effort to do this. The physical needs of the missionaries and the spiritual welfare of pagan and Christian natives are at stake. We need to PAY THE ALLOWANCES AND TO PAY THEM NOW.

In the second place, with the loss in value of the American money, the reductions which were made in allowances should be immediately restored. To simply maintain the work on a par with what it could be after the reductions went into effect and before the money value dropped, there ought to be a more than forty percent increase in appropriations. Originally the appropriations for field work totalled $8000.00 annually. The reduction made this total $6000.00. An appropriation to-day equal in purchasing power of the $6000.00 would call for more than $9700.00.

With the difficult financial situation existing among us to-day, we are not suggesting an immediate restoration of the reductions made so recently. Every reader will unite, however, in agreeing that we must exert every human effort to pay immediately the moneys that are in arrears in order to forestall any further closing of activities. This is an effort to which we can and should devote ourselves. As to the immediate or more distant future, it is not possible to-day to make any predictions. Before another issue of this publication appears we will no doubt have entered into or passed through experiences which will have a large bearing on the future of many missionary projects. May we pray that that "future" may be one of increased activity and glorious achievements!

SUPPORTING PROJECTS

Many of our readers are supporting projects in the Congo Inland Mission. Some have assumed the entire responsibility of such support for a project and others are individuals in a group that has pledged itself for specific support. Whichever may be the case on the part of you who read this, you are interested in the manner in which your money is being used.

Several months ago the method of supporting the projects was fully discussed in a lengthy letter mailed to all OUTSTATION supporters. In reply to recent inquiries, the larger part of this letter is being reproduced below. It is a bit lengthy but will bear reading in its entirety. The Board gladly shares this information with all supporters. It joins with you in a deep interest in the work in the mission and gladly shares with you this information relative to the ministering of the funds. We urge that you read this letter carefully even though it may seem rather lengthy. The letter follows:

To All Supporters of
Outstations, Students and Pupils,
Congo Inland Mission.

Dear Christian Friends:—

Greetings in the Name of our Risen Lord and Savior. This letter has been prepared and is being sent to all supporters of projects in the Congo Inland Mission for two distinct reasons. The Board desires to make a clear and uniform statement to all of you who have been helping so generously in the support of the work, so that there may not be any mistaken conceptions regarding the work that you are doing. In giving you this information the Board has only the highest motives. It is concerned that the Lord's work be permitted to go forward unhindered by reports which might militate against the work of the mission. We believe that all of you will welcome this statement.

The work of the Congo Inland Mission is distinctly evangelistic. Every phase of its work is designed to make a directly evangelistic contribution even though it may be labeled, "Medical," "Educational" or "Industrial." Both the Board and the missionaries make the salvation of the natives and their Christian development the first and outstanding concern. That this effort has been fairly successful, the reports from the field will substantiate. When missionaries are selected the Board exercises care so that only individuals who personally know Jesus Christ as their Savior and whose lives are fully consecrated to Him, will be sent to the mission field. Care is exercised so that in their training these missionaries are grounded in the fundamentals of Christian Faith and experience. On the field, religious services are conducted on the stations and in the villages. In both instances there are daily chapel services and regular services on Sunday. The Bible is taught in the schools and as soon as pupils can read it becomes their chief textbook. Always the realities of sin

and the need of a personal Savior are emphasized. Young men with Christian experience are given special instruction so that in turn they may become the teachers and preachers among their own people. Medical work is carried on as a supplement to the evangelistic work. A little instruction is given in agriculture and carpentry in order to equip the teachers to raise the general standard of living among the people. Always, the entire program is distinctly evangelistic. We believe that all in the home supporting constituency have in mind the facts of the above paragraph.

For convenience in supporting—and also because this convenient arrangement is entirely consistent—we have grouped the field work under the three headings of EVANGELISTIC, EDUCATIONAL and MEDICAL. The 137 Outstations conducted by native leaders in villages are designated as EVANGELISTIC; the work with the 630 boys and girls who live on the mission station and are entirely supported by the mission is classified as EDUCATIONAL, as is also the special training work for the 100 or more students who are being given the instruction preparatory to becoming teachers in still other native villages.

We believe that it would even have been proper to consider the entire expense of supporting the missionaries as a part of the Evangelistic and Educational work, but we felt that in the case of many individual missionaries, their home churches and friends would prefer to support them as their individual representatives rather than as parts of evangelistic and educational programs. Having in mind the above facts, we have grouped the costs of operating the mission under the following headings:

Support of individual missionaries regularly at $600.00 a year but at present at $500.00 a year.
Support of missionaries' children ranging according to ages from $50.00 to $150.00 a year.
Support of Outstations at $50.00 a year.
Support of students in training at $15.00 a year.
Support of station pupils—boys or girls—at $10.00 a year.
Special for Medical work $600.00 a year.

The support for missionaries and their children goes entirely to the individuals concerned and is disbursed by them for their personal living expenses.

In most instances none of the money given for educational work goes directly into the hands of the individual boys, girls or students who are being supported. It is, however, used to pay for the expenses involved in carrying on that school work, the needed houses in which the children live, the clothing, food, school books, supervision, etc.; and a proportionate share of the expenses involved in getting the missionaries to the mission field to do their work.

In the case of the Evangelistic work, the entire $50.00 is not placed into the hands of the native teacher in the village. Such an act would be exceedingly unwise. A portion of it goes for his salary (an average of about $1.00 a month). Some goes for school literature, some may go into buildings. Some goes for blackboards and other equipment. Some goes to pay the traveling expenses of the missionary who supervises the school. Some goes to pay the expenses of having native supervisors who are sent to the villages periodically for inspection and counsel work. A small portion goes to help pay the expenses involved in getting the missionaries to the mission field and providing them with homes in which to live. However, the entire amount is being used in a distinctly evangelistic way and makes its contribution to the heartening evangelistic results as contained in the reports from the mission field. By making a very careful estimate of all these expenses we were able to decide on $50.00 per village as the amount needed to pay all the expenses involved, on $15.00 per student as the cost of the training work and at $10.00 per child as the educational costs per pupil.

The Board has from the beginning tried to be explicit in stating how this money was being used. The missionaries soliciting supporters have been instructed in the same manner. If the work has been misrepresented in any manner, the fault lies not with the Board and its instructions but with the individual solicitors.

You will be wonderfully impressed by the fact that the work has grown so rapidly during the year. You can well feel that some of the growth was due to your interest, prayers and support. The average daily attendance in the schools was over 6000 with an enrollment considerably higher. 630 boys and girls live on the mission station and are continually under the direct influence and teaching of the missionaries and their native coworkers. (This is an increase of 123 over the number at the close of 1931.) The number of Outstations has increased. Over 3700 individuals are enrolled in the catechism classes and receive special instruction in Bible Doctrine and the fundamentals of Christian living. The total number of Christians baptized during the year was more than 1100. The work has grown rapidly. God has very signally blessed it. All of this is so distinctly His work that the Board and missionaries feel very humble before Him.

There is yet one more statement that needs to be made. In one instance the Board has information that the supporter is sending the money directly to the mission in Africa, entirely ignoring the Board which initiated the plan for supporting the projects and working confusion in the efforts at home and on the field to work in an orderly and systematic manner. The missionaries are so busy with their regular work that they prefer to receive all moneys through the regular channels. Incidentally the mail from the mission field brings the word that drafts or

checks in dollars are only accepted by the banks for collection. Considering six weeks as an average length of time required for a letter to travel to and from the field between an individual in this country and the missionary, a contribution sent directly does not become usable in Africa until it has spent six weeks traveling to Africa, another six weeks returning to the American bank for collection and then a third six weeks to be returned to the African bank. Allowing for loss of time between letters, there is a period of five or six months when the money is idly traveling back and forth between the two countries. The Board has spent much time in trying to determine the most economical and speedy methods of making remittances to the missionaries and believes it can do this work more efficiently than can be done by the average private individual. While not done deliberately for the purpose of creating confusion, it must be very evident that the Board finds it difficult to make sure that projects are properly and fully supported when they are unable to handle the remittances and keep a record of the same. All remittances should be made through the proper home end channel.

The Board wishes to express its appreciation of your support and earnestly solicits your continuance. We should be very grateful for your renewal of your pledge for another year's support. If there are any questions that you would like to ask, we will cheerfully undertake to answer them. May the Lord richly bless you in your service for Him.

Sincerely yours,
The Congo Inland Mission Board,
By The Executive Committee.

THE UNITED FOREIGN MISSIONARY CAMPAIGN

The Foreign Missions Conference of North America is promoting a united campaign for giving missionary information and inspiration. Missionary leaders from India, Egypt and China have been engaged to give a series of Convention addresses in some of the leading centers of the Eastern and Central States. We pass on to you the announcement received from the office of the Foreign Missions Conference. Our prayer is that this united effort may prove a great blessing to the foreign mission cause. The Bulletin of announcement as released by the Foreign Mission Conference reads as follows:

"Faith unlimited; plans tremendous in scope and bearing are being invested in the coming campaign for foreign missions.

"Stadium seating twenty thousand engaged for Chicago's mass meeting."

"Grand Rapids leased Civic Auditorium."

"Kansas City plans two mass meetings; has taken Convention Hall, capacity ten thousand."

"Word such as this, coming from the campaign areas, marks the United Foreign Missions Conferences of this Autumn as the Church's opportunity of no small dimensions.

"Twenty-nine cities, covering sixteen States and the District of Columbia, will be visited by a speaker's team headed by Dr. E. Stanley Jones, author, missionary and 'evangelist to the people of Asia.' Dr. Herman Chen-en Liu, President of the University of Shanghai, China; Miss Lilian L. Picken, evangelist of India; Dr. Charles R. Watson, President of the American University of Cairo, Egypt; Bishop Logan H. Roots, Hankow, China, and Dr. Wu-Yi-Fang, President of Ginling College and Vice President of the National Christian Council of China are the missionary and national leaders who will be associated with Dr. Jones.

"Opening in Worcester, Massachusetts, September 28, 29, with the purpose, 'to cooperate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ; the wealth of resources for life in Him, and the call of God and the challenge of the present world situation,' the meetings will follow in Boston, October 1, 2; Portland, Maine, October 3, 4; New Haven, October 5, 6; Rochester, New York, October 8, 9; Cleveland, Ohio, October 10, 11; Columbus, Ohio, October 12, 13; Detroit, Michigan, October 15, 16; Toledo, Ohio, October 17, 18; Grand Rapids, Michigan, October 19, 20; Cincinnati, Ohio, October 22, 23; Louisville, Kentucky, October 24, 25; Pittsburgh, Pennsylvania, October 26, 27; Greater New York, October 29-November 3; Chicago, Illinois, November 5-10; Milwaukee, Wisconsin, November 12, 13; Des Moines, Iowa, November 14, 15; Sioux City, November 16, 17; Omaha, Nebraska, November 19, 20; Lincoln, Nebraska, November 21, 22; Topeka, Kansas, November 23, 24; Kansas City, Missouri, November 26, 27; Wichita, Kansas, November 28, 29; Oklahoma City, Oklahoma, November 30, December 1; St. Louis, Missouri, December 3, 4; Springfield, Illinois, December 5, 6; Indianapolis, Indiana, December 7, 8; Washington, D. C., December 10-12; Philadelphia, Pa., December 13-15.

Through these conferences communities will find a deeper spiritual life; denominations the tremendous power behind a united Christian effort, and to individuals will be revealed the beauty of transformed lives through the work of foreign missions."

THE EDITOR'S LAMENT

"I wish I was on yonder hill
A-basking in the sun
With all the work I got to do
DONE.

I wish I was beside the sea
Or sailing in a boat
With all the things I got to write
WROTE."

TWO CHURCH BUILDERS

A famous king would build a church,
A temple vast and grand;
And, that the praise might be his own,
He gave a strict command
That none should add the smallest gift
To aid the work he planned.

And when the mighty dome was done,
Within the noble frame,
Upon a tablet broad and fair,
In letters all aflame
With burnished gold, the people read
The royal builder's name.

Now when the king, elate with pride,
That night had sought his bed,
He dreamed he saw an angel come,
(A halo round his head),
Erase the royal name, and write
Another in its stead.

Three times he saw the angel hand
Erase the royal name,
And write a woman's in its stead,
In letters all aflame.

Whose could it be? He gave command,
To all about the throne,
To seek the owner of the name,
That on the tablet shone;
And so it was the courtiers found
A widow, poor and lone.

The king, enraged at what he heard,
Cried "Bring the culprit here!"
And to the woman trembling sore,
He said, "'Tis very clear
That you have broken my command;
Now let the truth appear!"

"Your majesty," the widow said,
"I can't deny the truth;
I love the Lord—my Lord and yours—
And so in simple sooth
I broke your Majesty's command;
(I crave your royal ruth!)

"And since I had no money, Sir,
Why, I could only pray
That God would bless your Majesty.
And when along the way
The horses drew the stones, I gave
To one a wisp of hay."

"Ah! now I see," the king exclaimed,
"Self-glory was my aim;
The woman gave for love of God;
And not for worldly fame;
'Tis my command the tablet bear
The pious widow's name!"

—Selected by Mrs. Fred Kohl.

MISSIONARY PERSONALS

Rev. and Mrs. Henry Moser and son, Burnell, sailed from New York on the American-West African Line on Saturday, August 26th. They are traveling on a cargo steamer with accommodations for a small number of passengers. They are due to reach Matadi about a week after this writing reaches the readers. Rev. Moser took with him a Ford automobile. They drove to New York. The auto is being taken as accompanying baggage. It is their hope to be able to drive the car from Matadi to Mukedi, making the entire trip from their home in Berne, Indiana, to Mukedi in the Congo Inland Mission at sufficient saving in traveling expenses to pay for all the expenses incident to taking the car with them.

Miss Agnes Sprunger left the mission early in July to return to this country by way of Antwerp and London. While in London she conferred with the British and Foreign Bible Society relative to the printing of the New Testament in the Kipende language. Together with other missionaries working in the Bampende Tribe, Miss Sprunger has succeeded in preparing this translation for the Bible Society. She reached New York on August 21 and is now at her home in Berne, Indiana. Much of her furlough time will be devoted to additional work on the translations and living up to the well known fact that missionaries on furlough do much of their resting and recuperating while being busily at work.

Present plans are to the effect that Rev. and Mrs. Omar Sutton are to start home on their furlough on the first American-West African Line sailing after Jaunary 1. It is the hope of the Board that they may reach the homeland in time to be present at the March Board Meeting.

Action has also been taken granting furlough to Miss Irma Birky in the summer of 1934 providing funds for the trip are available, and to Rev. and Mrs. Alvin G. Becker and family in the same year providing there are funds for the purpose and proper arrangements can be made to supply the Kalamba station with missionaries.

Berne, Indiana,
August 10, 1933.

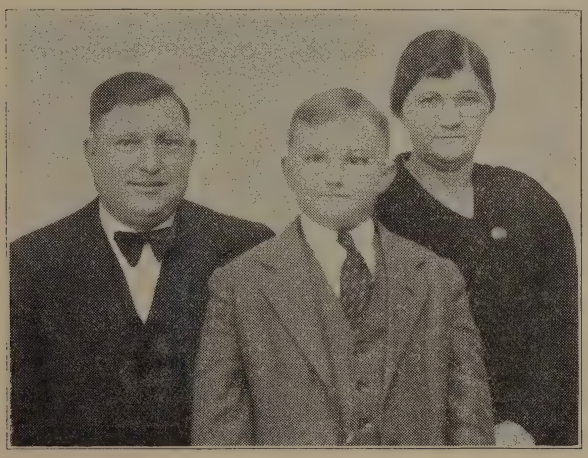
Dear Messenger Readers, Greetings in His Name:—"And they accompanied him unto the ship. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto. . . ." Acts 20:38, 21:1.

The words quoted above are the words of a promise that the Lord gave to us a few

months ago while we were definitely looking to Him concerning our returning again to Congo-land. We want to thank the Lord herewith that He has so ordered things that we are now able to sail soon. Our boxes and trunks left yesterday, and we will be leaving Berne a week from to-day. We will make a few stops en route with friends on our way East, and sail from New York on the 26th of this month.

We also want to thank all of you who have helped by your gifts to make our return possible at this time. May the Lord richly reward you for your part in this matter. We covet your continued interest and prayers as we go.

Also we want to state that we have very much enjoyed meeting so many of you dear ones in your homes and churches, for, renewing old acquaintances and forming new ones, and for the Christian fellowship. Truly this furlough has been a profitable and a blessed one spiritually. We give Him all the glory and praise.



Rev. and Mrs. H. H. Moser and son, Burnell

"God be with you till we meet again."

We are yours in His glad service,

Henry, Emma & Burnell Moser.

"UNDERNEATH ARE THE EVERLASTING ARMS"

The above words came to me as a promise from the Lord for my long journey home from Congo. Before starting out I had dreaded the journey because one heard so many things about conditions in the world generally and about abounding wickedness. But because so many people promised to pray for me, and because of the Lord's good promise, dread gave place to joy, and after starting out I found that the Lord had prepared the way, giving pleasant traveling companions all along the way, and making me feel safer than on any previous trip.

It would seem that so far as health reasons were concerned it would not have been very necessary for me to come to America at this time. However, there is a work for me to do while home on furlough, which can be done better here than on the field, namely, the proof reading of the New Testament in the Kipende language. It will not consume nearly so much time for sending proofs back and forth to London from here as it would from the field, and we will be very glad to get the New Testament out as soon as possible.

I left the dear ones on the field quite well and happy, looking at the "bright side," and more than that, "looking up." For when the "outlook" is not good, we have the "uplook," which never fails to cheer. The Lord Himself said concerning the hard times of the last days, "When these things begin to come to pass, **look up,** and lift up your heads; because your redemption draweth nigh." So in the hardness, God gives to us chances for proving what He can do. It does not pay to live for things of the world, for our time here is short. Let us live for eternity, for soon we shall see our Lord, the King of kings, and reign with him forever, if we endure with him now. If every thing fails us so far as our temporal lives are concerned, the everlasting arms will never fail us.

On July 5, Vernon Sprunger took me to Manghay, where the following day I boarded the "Berwinne" bound for Leopoldville. On July 8, Miss Martha Hiebert, a missionary of the Mennonite Brethren at Kafumba joined me. We were glad for the privilege of traveling together. We arrived at Leopoldville on the 10th and left again on the 12th, sailing from Matadi, July 13, arriving at Antwerp, Aug. 1. From Matadi to Antwerp we were twelve missionaries on board steamer, and the rest of the way we were still five.

Even in times of "depression" there are still many people who seem to have money

enough to travel. Because all the steamers were "full up" we could not sail for New York until Aug. 12, from Southampton. We arrived at New York on Monday morning, Aug. 21, having had smooth sailing all the way and no storms. Here I waited for the arrival of Mr. and Mrs. Moser, so as to see them before they sailed. They arrived at New York, Aug. 22, so we had a little time together there. My home in Berne was reached late on Aug. 25. Now I thank the Lord for journeying mercies, and also thank all those who have faithfully prayed for me.

Yours in our glorious Lord,

Agnes Sprunger.

NEWS FROM CONGOLAND

Kalamba Station
April 19, 1933.

Dear Readers:—

"And the Lord, He it is that doth go before thee: He will be with thee, He will not fail thee."

The Word of God contains many precious promises, but the above one comes to us as a very fitting one for the times in which we are. In these days when we hear so much of failure on every hand, it surely is wonderful to be able to turn to such a promise as the above where the Lord assures us of His presence. Though everything else about us may fail, praise God! He will not fail us. I know we often meet with failure in our own lives because we do not look unto the Lord as we should, but we covet His grace that we may ever keep looking unto Him whose promises are yea and amen, "He will not fail us."

We are enjoying having Dr. Unruh with us at our station, who was stationed here for six months since our Annual Conference. However, we have one complaint, namely that his time here is going altogether too fast for almost three months of his allotted time have passed, and before we realize, he will have to leave us again. His ministry has already proved a great blessing to the work.

The natives are doing their share in upholding the Doctor in prayer. Frequent petitions are heard going up to the Throne of Grace in his behalf. Our natives here have named him "Ngangabuka Muindila" meaning "the doctor long waited for" which is not only an appropriate name, but the fact therein implied is a true one. The natives are very happy to have a doctor among them. The other day, while we missionaries were stopping on the road just in front of the Mission compound having had a little trouble with the car, the chief and several of his men came up to us stating that he and his people were very happy that the doctor was among them. There was one fact however, that marred their joy, namely the fact that he would soon be going again, and he further added, "Do write a letter to your chiefs at home (meaning those at the head of the work) and make petition for us that the doctor remain with us always for we are a people of many sicknesses." Hence we will not be the only ones that will regret when Dr. Unruh leaves. There will be many others who will miss him.

Sometime ago, we had a visitor from the Diamond Co., Mine which is about fifteen miles from us. During the course of his visit, he told us that the ferry which is between us and Charlesville on the Kasai, was out of order. The swiftness of the current by the rising river pulled the pillar which holds the cable, out of its cement base. He further added that our last push load consisting mostly of the doctor's medicines and personal goods, had just been crossed over and while the ferry was going back empty, it broke loose. Our hearts went up in gratefulness to our heavenly Father, for we realized that the Lord has verified in a marked way the above promise in our behalf. It would not only have been a great loss to have a load of medicines, as well as personal things go down into the depths of the river, but the Doctor would also be seriously handicapped in his work out here.

With kindest regard from us all, wishing you the Lord's choicest blessings, we remain.

Yours in His service,

Martha & Alvin, Lois & Charles Becker.

July 2, 1933.

Dear Friends in Him:—

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life

shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (Jno. 12:24, 25):

Deep into our hearts sank these words this morning as we stood on the banks of the Kasai River and listened to the message, and realized anew the truth and seriousness of them, as they preceded the baptismal service. How necessary it is to die to the evil and sin of this world, as well as to its pleasure, if we are to follow Christ even unto death, if need be. Truly we must learn to say with Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Will you not pray that the 118 converts which were baptized at the close of this worship service may truly be willing to give their lives even unto death to be faithful to Jesus and follow Him all the way and spread the gospel among their own people? We do praise God for them and we do pray that each one may really die unto self and live unto God.

We often think of the milestones along life's way, but do we so often think of the milestones in the service of our Lord and Master, Jesus Christ? Surely this baptismal service was an outstanding milestone among other similar ones of our service in Africa. Now I would like to mention another one which greatly rejoiced our hearts. In May of this year we graduated from the Bible Training School for teachers, ten young men. We felt that we were back at dear old M. B. I. again, as we participated in the graduation exercises. The service stirred our hearts deeply because by His grace we had a definite part in training them for His service, working with them the past few years.

On Sunday evening there were baccalaureate services at which Mr. Graber gave the message, based on the text in Sol. 2:15—"The little foxes spoil the vines," with special music by some of the missionaries, and by the choir which sang "Follow Me."

Then Tuesday morning, Class day exercises were held and the following program presented by the graduating class:—

Opening words of welcome—Tshibangu Isaac, Class president.
Two hymns by Congregation—led by Lesha Daniel, Class song leader.
Prayer—by Kalumba Isaac, Class secretary.
Class song—"I want my life to tell for Jesus," was rendered by the Class, being sung in four parts.
Message—Based on class motto, "Labourers together with God" (I Cor. 3:9), by Ngandu Stephen, Class speaker.
Hymn—by Congregation, led by Lesha Daniel.
Presentation of Class Picture—Class President.
Closing Hymn by Congregation.
Closing prayer—Class President.

Then on Wednesday night we assembled for the Commencement exercises. The message was given by Luabo Isaac, our native pastor, and special music was rendered by the Choir, which sang "The Lily of the Valley," after which diplomas were presented by Mr. Graber.

Five members of this class have already gone to the Bashilele tribe, to tell the gospel of Jesus Christ and teach God's Word to those who do not know it. As these young men stood before us on Class day and again on Commencement evening to receive their diplomas, we felt in our hearts that truly it is worth while, worth all it costs, to serve our Lord in Africa and have a part in such a wonderful work as His.

Another not soon to be forgotten milestone was laid the other day. Ever since I received a vision of the foreign field, I have longed some day to carry the message for the first time to a tribe who have never heard of God or His Son Jesus Christ. And the other day Archie and I had that inestimable privilege, the thrill of which is still in our hearts, with a sadness and heaviness withal. We had gone to visit some Bashilele villages and also to see our one teacher in the Banjemba village, who has just very recently gone there, and while on the way stopped to speak to some natives of another Banjemba village. We asked them if they had heard of God and they said "No, we do not know anything about Him or who He is." One of the native deacons with us told them as best he could, in the Trade language, how God sent His Son to die for us, (Jno. 3:16), and they asked, "Who is He? and what is His name?" My dear friends that question tore at our heart-strings, to think that they had not even heard of God and of His Son, that precious matchless name "Jesus."

They further said they thought when one died that was the end of him, and that they did not know where they came from, only that their mothers gave them life. And, dear friends, that is only one village. Think of the many more in that tribe which borders the Bashilele, and to which no white Christian missionary had ever gone before and no native Christian either, for they said so, and so did our native

deacons. When we had sung for them, they said, "Oh, yes, we want a teacher and want to hear about God. Come again and stay awhile with us and teach us about God." The Lord willing we hope to go again next month. Pray for that needy tribe, also the Bashilele tribe who are still quite rebellious and hard to reach. Pray that the door may remain open to that tribe. Pray too for the one teacher in a very large Banjemba village of at least four hundred souls.

In the month of April, two of our native deacons went on an itinerary trip through some of our outstations in the Baluba and Lulua tribes. They baptized on that trip 333 converts. We do indeed praise God for His love and favor in spite of hard times and meager funds, and other trials. Do pray, dear friends, for the money to come in to support this work that these open doors need not be closed.

The other day I read a statement in another missionary magazine which impressed me so much that I quote it in closing for your consideration:—"There are unreached fields 'at home' as well as in Africa. The unreached fields (there) are the hearts of those Christians who still lack a missionary vision and who never heard earth's sorrowing cry for Christ. Pray ye therefore."

God grant that those "unreached fields" may daily grow less. With a prayer for God's blessing upon you who are helping in this great work by your prayers and gifts, we bid you adieu for this time.

Yours in our loving Lord,
Evelyn and Archie Graber.

Dear Friends:—

I thank you, our friends of the C. I. M. in the land of America, because you have helped us in the years previous, when Father L. B. Haigh and Father E. A. Sommer were here, until now when Father A. D. Graber is here; in prayer and intercession to God, and you gave your large offerings for us to know the Gospel and so we thank you.

In these days many people are accepting Jesus Christ, their Savior, confessing their sins, and leaving the customs of Satan, they follow Jesus, and the work of God is growing and going forward in our land. Many villages desire Teachers. Another tribe which borders the Bashilele tribe called the BANJEMBA, came and asked Tatu A. D. Graber for a teacher and we gave them a teacher, Kate Petelo. He went amongst them and we heard the news that their village is very large; therefore we wished to go to see them, and their villages. We went, Tatu Graber and Mrs. Graber, Luaba Isaka, Kazadi Matayo, and I. When we entered the villages of the Bashilele which have teachers, we found great joy. In one, the Bashilele stood near the road to welcome us and sang a song, "We rejoice because of the Love of Jesus." We marveled! We went on and visited the large village of the BANJEMBA, called Ilolo, and they came to greet us. They rejoiced to see us, and we sang for them a hymn, "Jesus came to give us life," and we told them the Word of God in John 3:16. They wondered much, and they said, "We do not know God," and the Chief Ilolo, said, "We want the God of the Mis-

A Charlesville Scene. (New school building on left of picture. Chapel in center and on extreme right the Graber residence.)

sion and His life." We were glad to see them, and they wanted us to stay a day with them, but work excelled and we returned.

To-day, July 2, 1933, 118 people who had repented and accepted Jesus their Savior, were baptized. Amongst these was a dumb boy, named Muela, of Kombai Paulo village. When we were on an itinerary with Luaba Isaka, this dumb boy, Muela stood in the Church and confessed his sin, he spoke only with his hands. He took some charcoal, and showed us, illustrating that his heart was as black as that charcoal, but God cleansed him in the blood of His Child Jesus. He showed with his hands that, "I am happy, because my sins have become white as this cloth." All who were in the Church marveled! He was baptized to-day also.

Now how will we get the money to send the Gospel of Jesus amongst the Banjemba, the Bashilele, the Baluba and Lulua? We remember these tribes that, "You will help us to spread the Gospel amongst all these tribes, you will not fail us."

We have hope of Father Sommer returning as we wrote on January 2, 1932.

God be with you all who have helped us with your gifts, and He will reward you with rich gifts in heaven.

Your Friend in Jesus Christ,
Ngalula Joseph.

Charlesville, Congo Belge,
W. C. Africa,

April 22, 1933.

Dear Readers of the Messenger:

Greetings with John 10:11. Jesus says, "I am the good Shepherd: the good shepherd giveth his life for the sheep." Truly He has been our Good Shepherd on our journey, and every day, He is the same.

It has been my privilege to visit the outstations at the close of this school term, in our territory. I had two girls and two boys out of the Bible training school with me to help. We were twenty in all as I went in the hammock. We started March 15 and finished April 6. In nearly every village we came to we received a royal welcome.

In every outstation we visited the school first then we had a special meeting with the Christians to strengthen and encourage them to withstand the temptations wherewith they are so bountifully surrounded. In these meetings usually one of the two boys talked. We found that some had really grown in their Christian life, many expressed themselves in their prayers thankful for the joy they had found in their new life. Others still are weak, palm wine seems to be a great temptation for some. A few have backslidden and Satan is using them to hinder the work. Truly it seems that Satan is so busy now since the Light begins to shine in the villages, they need our special prayers. There are about 200 that have accepted Christ in the last four months in the outstations, but so many more need to be saved, yes they are still satisfied with their old life and are sitting in darkness, superstition and fear. Pray with us that many more may come out for the Lord, and that the Lord may keep them true.

In all the villages we had a special meeting with the women of the village, with the exception of those that are close by. We usually had a large number of women, and in all we talked to over 1000 women. In these meetings usually one of my two girls gave the message and I did the rest of the talking and the teacher's wife lead the singing, which made it quite interesting. The Lord greatly blessed us in these meetings. In some villages they expressed great appreciation because we had called a special meeting only for them. In one of the villages an old Grandy came throwing dust in front of me telling me how glad she was to see me, and that she was thankful that we had remembered them. In only a few villages we heard them say, "We thought she would give us SALT." How glad we were to offer them something better than SALT. There is a great work among our black women for our teachers' wives and we are glad to say that some have started definite work among the women in their villages.

The schools we found in good progress. It was a real joy to listen to the children telling Bible stories and repeating Scripture passages, and to hear them sing. In some schools the singing was real good. The good order we found in most of the schools was remarkable as some schools have up to 140 and more pupils. The teachers as a whole were heart and soul in the work, for which we are very thankful to our Heavenly Father who has called them into His work.

We find that as the work grows, the problems are growing too. Pray for our work here and for us that the Lord may give us

wisdom and understanding to solve these problems right.

Yours in His service,
Kornelia Unrau.

Mukedi, May 24, 1933.

Our dear Christian Friends:

It has been sometime since the last letter was written but our mail service has changed to two times in five weeks whereas it was regular every two weeks.

I had hoped to give some definite information in regard to the development of the Catholic situation, but I have just found out this week that we will not know anything definite for several months yet. I had high expectations of getting some information from the Judge as he is at Mukedi village at this time but he says that he will be sending word later.

I am of the opinion that when we do receive word it will be very indefinite and unsatisfactory, from the conversation that I have had with the Officials. As a rule when there are difficulties between two sects the Belgian Congo Government follows the affair for a while and then when they have the facts, they put it on a shelf. Those are the words from the Judge yesterday. In other words we can be expecting that to happen with the reports that have been made from this Station. We are sorry to have to give something so indefinite to our friends at home, but on the other hand, the State Official asked me if conditions have not improved since the state officials and priest have been removed, others taking their place. I was certainly able to give him a favorable answer. The rights of the natives in regard to religious liberty have not been taken away from them during the last five months. It is quite possible that the only thing that we can expect is that conditions be improved, and that has certainly been the case. We are thankful that in at least a small measure we have accomplished what we were hoping to do. We had hopes of having some prosecution for some particular offences that were committed but that would be a very rare thing in this country, when it is a matter of the two sects.

The spiritual life of the natives I think will be improved through the combination of difficulties, the local religious controversy and the depression that has caused the work to suffer, and in that way weed out some of the natives that were here for the few francs that they were able to collect each month. It seems that such things must come to pass to sift out the faithful ones and then the work can again prosper in a new way for the Lord. Quite a number have left the station because we were not able to give them the regular support. True enough, they must sacrifice if they wish to stay on the mission now, and we sincerely hope that it will not be for too long a time that these conditions must prevail.

The work in the outstation has not suffered in any way in general and I am safe in saying it has improved. A number of converts have been reported during the last month, but it has not been possible to get into contact with them up to this time, but I hope to do so in the very near future.

To-day it is raining again, but it will likely be one of the last rains for this season. The dry season is at hand. We can now expect a rain or two during the next three months. The dry season garden is not very far along yet, but it is started.

In the evening of May 16, the Judge and his wife were invited for a six o'clock dinner, and they very kindly accepted the invitation. At five o'clock we went to the village of Mukedi, a distance of 1 kilometer from the dwelling houses on the mission station, with the Ford. We then showed them the station and many times we heard the remarks that the station is so pretty, and then when we were through escorting them around, the Judge said that in all honesty he can say that this is the most beautiful Mission station that he has yet seen. He has not just come to the Congo either, but has done considerable traveling.

The conversation was necessarily French, and there was a bit of difficulty realized in speaking in that language, of course for us missionaries only. The Judge's wife knows some English, and I think some German. The Judge asked if I could speak German and I told him I knew a little bit. One of the things that we must avoid is the speaking of German, because of the hatred of the Belgians against the Germans. It is much wiser to speak poor French than to speak good German.

It is always pleasant to have some good classical music for the evening's entertainment on the phonograph, when we have French speaking visitors. The Judge appreciated the one Swiss Yodel record that we have.

The push-push is due to come in to-day from Charlesville, but due to the rain this afternoon it may not make its appearance until to-morrow. We are expecting some mail, but we hardly know if there can be any, for the last time the mail came there was but one letter from the U. S. for us, and so we are tempted to think that there are some letters delayed somewhere along the way. We hope that we are right and that the delayed mail will make its appearance on the push-push. It is nearly three weeks now since we have had the last mail. It is very fortunate that we do not get homesick.

The last word that we had concerning Mosers' return to the field was sometime ago and then the date was set for May 6. That word was written before the banking system was taken over by the Government, and so we are wondering as to what is going to be the date of their sailing. How we need them here so we can go out into the villages to do some Gospel preaching, now that the way is open!

I am sure that some of you would be interested in seeing all the different things that fall to a missionary's lot, in the line of odd jobs. Filing crosscut saws, repairing alarm clocks and typewriters, repairing leaky roofs, keep the Ford in good condition, etc. That of course all on top of the Evangelistic and Educational work that must have the first place.

Trusting that the Lord will keep us in health, so we may serve Him in our fullest capacity is our earnest prayer and we hope that you too will accept that burden of prayer. May the Holy Spirit work among the hearts of the natives so that there may be many souls come unto Him for salvation.

This past week-end Lily has had a fever and a bad cold, but she is on the way toward improvement now. The preceding weekend I was the victim, but I got out of bed in order to marry a couple, who came from the church service to the veranda to get married. Had it not all been arranged previously there would not have been a wedding that day. Charles is well and growing, for which we are very thankful.

May the Lord bless you all in His service in the Homeland.

Yours in His glad service,

Mr. & Mrs. V. J. Sprunger.

EXCERPTS FROM LETTERS

An Outstation Supporter—"It indeed was a happy moment when I first glanced on the photograph of my station. My heart overflowed with gratitude to God for enabling me to support this Outstation. I am praying that many souls will be saved during this coming year. . . . I received such a great blessing in supporting this station that I want to solicit others so that they too may be blessed."

A Prayer Band Member—"I feel that I am not the right kind of a Prayer Band member. I have prayed too little for this cause. May the Lord make me a better one. Please remember me in your prayers. Yes, I agree with you that the work must go on for the sake of the unsaved souls. I will enclose a check for $15.00."

A "Messenger" Subscriber—"Enclosed find check for one dollar for renewal of my subscription to the Congo Missionary Messenger. We feel that if we could only afford one magazine it would be the Messenger that we would choose."

A Pupil Supporter—"We certainly thank you for the picture. We were indeed glad to do our little bit and only wish that we could do more."

(And there are many other similar letters)

Irma Birky on June 28.—"The Bampende are still expecting the ghost to bring them presents. In some villages they report that the ghosts of the dead chiefs wrote them to keep the village and path in good order so that they could be traveled without difficulty.

The pity of it all is that the state officials are on the wrong track. They know that there is trouble brewing but they think that a certain idol known as 'Njinda' is believed to help in the making of the medicine. That idol, however, is the one that is used in determining who is to be made witch doctor in the villages.

The state is putting in an airline that terminates at Kilembe (quite close to Mukedi—Editor). The idea is to frighten the people and even, if necessary, to be able to quickly bring soldiers here. They are also deporting all the chiefs and elders who have 'Njinda' to Banana. The latest word that we have from the ghost 'Funji' (Wind) is that the people at Kandala two years ago made a mistake by being too

hasty. The Bampende are now to wait until the entire tribe is ready and then the ghosts will come and kill all the white people, etc. Well, if that is what they expect to do then we need have no fears.

In spite of all of this turmoil the evangelistic groups who go out on Saturdays report good attendance in their meetings and one group reported nine confessions. Our extremity may be God's opportunity."

Russell and Helen Schnell on July 28.—(Reporting on Sunday morning church service) "As the church bell rings Mrs. Graber starts to play the prelude and a choir of fifty natives enter from the rear of the church and march up to the front and take their places on one side of the platform. We then join in the singing of the Doxology. An opening song is then sung by the congregation followed by prayer by one of the missionaries. Then the offering is received in two long handled baskets and the one who is to preach the sermon offers the Offertory prayer. A song is sung by the Choir accompanied by Mrs. Graber playing her guitar. On this special Sunday Kasadi, one of the elders, preached a very interesting sermon. He talked on the different traps that Satan sets to catch the people.

"At the close of the service Mrs. Graber again played the guitar and sang, 'Lord, I am Coming Home,' Mr. Graber also playing the mouthharp. An invitation was given and ten came forward and gave themselves to the Lord.

"Tuesday morning I went to the nearby village to see some sick women and found nearly everyone gone. On inquiry I learned that they had gone to hunt locusts. On the preceding day a large swarm of locusts had settled in the village and remained for the night. Everyone had gone out in the morning to gather locusts and returned home 'full of locusts.' "

A. D. Graber on August 4.—"Ilunga Yakoba about forty-two miles from here writes as follows: 'We are in a big war. The Bashilele have returned to the forest and now they are refusing the Statesman to live near the automobile road. They, the Bashilele, and a number of officers with many soldiers are fighting in the forest.' Over six large truckloads of soldiers passed our station a few days ago and others went on foot. In Benda Benda's village they are also getting ready to leave for the forest. All the Catholic teachers have left that district but our teachers are still there. Due to the great danger of going to the fields for food and to the spring for water, Benda Benda writes, 'Our hearts are strong but our bodies are getting weak.' He says they will trust in God according to Matt. 24:32-34. Bea Benjamin writes that his village is refusing the Statement and starting back into the forest but that he is holding on to God's Word as found in Acts 20:34. We are having special prayer this evening in behalf of the Bashilele work and the teachers on the field. Will you please join us in prayer for this needy work? We were expecting to make a trip through the Bashilele territory but at present it would not be wise to do so."

Rev. O. Sutton on July 7.—"I am glad to report that Mundeka is not being taken away from Holesa. Mrs. Sutton and I have taken it upon ourselves to support him and his wife and also another young man whom we had out there with us, Kankonda by name. He is opening up work on the west side of the Louva River. Truly the doors are open there and it is pitiful to see how they pleaded for us to stay when we had to leave the work there. We told them that we were leaving Mundeka and other helpers so they tried to be consoled. But when we returned there on a visit some old men who had burned their fetishes, etc., actually cried—something unusual for a grown native.

"At this present time Mundeka is here at Kalamba and we are sending him back with sufficient clothing to clothe the boys and girls he has at Holesa at this time. He has forty-eight on the compound. These he feeds and clothes. There are several of that number who are far enough along to be sent out and tell the news of the Savior to their own people. Then we have a number of Batshoke here at Kalamba who will soon be going back to help in the work among their own people. So far no money has been spent in keeping the work going there since we left Holesa. I am sure if the Board members could be here and see for themselves they would not regret the money that has been spent there. They would see, as we do, that it has not been spent in vain. It may be that since this tribe has been neglected so long they are the more eager to learn of the things of God."

Irma Birky on April 8.—"We are not worried about it at all but are 'looking up.' Perhaps in this case ignorance is bliss. No doubt you at home feel the depression more than we do. I have been more than pleased with the

natives. The other day one of them who is helping us with a good many odd jobs said, 'We have a palaver to work for you and if your allowance comes again we will of course be paid, but if you do not have any more money then of course we will work for nothing.'

"I heard another encouraging thing yesterday. One of the Christian men had the mission boys called together and sent them word that he was coming to call for volunteers to hoe a cotton field. I wondered what it was all about and afterwards asked him. He replied, 'We want to have a big field of cotton to help the medical work.' "

Irma Birky on May 12.—"The Bampende Tribe is in ferment again. The State Official from Kilembe was here yesterday and left his motorcycle. He went on to the south of the district with a truck load of soldiers. They are calling more soldiers from Charlesville, etc. The villages right near Mukedi seem quiet but near Kilembe they built a shed to receive the presents that the ghost is expected to bring to them, and are killing all their white chickens and animals in order to be able to kill white people as well."

F. J. Enns on March 24.—"We have found stone at the head of practically all of the ravines in this territory and our large boys are now carrying stones to the mission. They make two trips a day besides going to school. We shall attempt to build a small house of stone as an experiment."

Russell and Helen Schnell on April 6.—"We like Charlesville very much and think it is quite an ideal station to work at. I often think of and wonder at the beauty of the station when I look about me and at the wonders of nature portrayed here.

The natives enjoy eating the white ants. Last evening some crawled out from between some of the brick on our front porch. The natives soon found it out and as fast as the ants came out they caught them and stuffed them into their mouths. Then they would rub their stomachs and say that the ants are very good food."

A. D. Graber on April 6.—"The Banque du Congo Belge at Port Francqui and elsewhere refuses to cash any check or draft which is for the American dollar. They accept the checks but all checks and drafts are sent to America for collection before making payment to us. This involved much extra time."

A. D. Graber on May 18.—"We are happy to report that the work is growing. The Lord is blessing in a wonderful way. The teachers came in to report and brought with them nineteen boys. It was necessary for me to turn fourteen of them back and also to send seven others away who had been staying here. This was a hard thing for us to do as they would look up to us and say, 'We came all the way from Tshikapa and now we cannot stay (100 miles).' There was nothing else that we could do.

I am glad to report on a trip made by Luabo and Kqzadi with ten members of the choir. They were gone five weeks. We have much to praise the Lord for after hearing their splendid report. They spoke and sang to 4,688 people, settled many palavers, baptized 333 and gave communion to 892. Our present program is much larger than our present budget can carry. I feel that I must do one of three things—

1. Call in some of the Outstation teachers and dismiss some of the pupils and students in training.

2. Have some arrangements made for an extra appropriation for the Bashilele work as per our 1934 asking.

3. Carry on as at present and allow a debt to develop in the hope that we can later wipe it out. The exchange has dropped from 36.75 francs to the dollar to 31.00 francs."

A. D. Graber on August 4.—"Our last exchange was only 24.70 francs to the dollar."

Cablegram from A. D. Graber early in September—"Closing work. Cable money."

O. Sutton on May 19.—"You will notice in the Annual Conference Minutes that I was to make a trip through the Batshoke. This trip I made during the months of February and March. I spent most of the time along the Lushiko River and visited many villages where we had never been before. In some villages according to the natives I was the first white man they had seen. We found a suitable site for a Mission station near the Lushiko River on the east side and near the small Tshandundu River. The place is about forty kilometers north of the Angola State Line. I have a written statement from the Forminiere to the effect that they have no objections to our opening work there. They also told me that they had spoken to the Commissair who agreed to any site which we select as long as it is west of the Tobi River."

OUR BOYS AND GIRLS

Mrs. E. A. Sommer

KAHINGA AND HER MOTHER

"To-morrow morning we will be off at sunrise. This mid-day sun, during the wet season in a tropical climate is almost unbearable."

"As you have said, we will do mother. This evening I feel as if I will never walk again. My back aches severely and my arms are numb with pain."

"We did gather a great deal of corn to-day and we will shell a little of it and put it to soaking, so that it will be ready to pound into flour to-morrow."

"Why is it mother that we must go to the fields to gather the corn, cassava roots, peanuts and beans, then to the timber to gather firewood and last but the hardest task of all, carry great loads of water up that steep hill?"

"My child that is the work of women. Did you ever see a man carrying a basket of corn or any other food on his head or carrying a five gallon drum of water? What a disgrace for a man and it is absurd of you to ask such a question, Kahinga. Have not our mothers, our grandmothers and all the women before us done this work and shall we try to formulate new plans and customs? No, this is our task and now get your mat and take your rest, then to-morrow morning you will feel fresh and strong."

Kahinga was an attractive little girl, with black sparkling eyes, low forehead, rather high cheek bones and her skin was very dark. She was usually quite contented with her simple life and this evening she even almost forgot how tired she was when her little pet monkey jumped upon her pretty, well built shoulders.

"You dear naughty animal, I have seen so little of you to-day," and picking him up she hugged him closely as she gathered up her mat and arranged it in a careless way on her bed of bamboo sticks. She found a few dirty rags in the corner of the hut, which she arranged in one corner of the bed and placed her much loved pet upon it. She then relaxed completely, not even considering how very uncomfortable her bed really was. The little fire in the center of the room on the floor made the room seem warm and cosy and in a few minutes she was fast asleep. The severe thunder storm during the night did not even awaken her, but in the morning she felt cold and chilly and discovered the rain had poured down upon her and her loin cloth and mat were perfectly saturated.

She immediately arose and went out of doors where she found her mother sweeping the compound. "You have just arisen in time Kahinga. The sun is up and we will be going to our work in a few minutes."

They did not stop to prepare breakfast, but found a little cold mush in a pot on the kitchen floor, from which they hastily pinched a few pieces, gathered together their hoes and baskets and were off. - Explain.

Such a wonderful morning as it was! The sky a perfect blue, the air pure and a bit cool and everything so green and pretty. However, the village street was loathsome. It was unkept and sandy. An old grandmother was sitting on her veranda smoking a large, clumsy pipe. Dirty children were gathered about her, begging her to share it with them. Some sickly looking chickens were eating a few crumbs which had been thrown upon the ground. Half starved dogs were roaming about aimlessly. Here and there goats were grazing along the village path. They passed swiftly along and upon entering the edge of the village, the mother quickly went to see if the spirits had been appeased and when she found the meat which she had placed near the idol had disappeared, she felt sure no evil spirits would trouble her that day.

Very soon the green fields were in sight. They were beautiful in spite of the disorderly way in which the seeds had been planted.

"At last we have arrived. Our field seems to have grown larger since we were here yesterday. It won't be long now, my child, until we will be gathering beans and peanuts."

Suddenly the mother's shrill voice almost frightened the young daughter. "Do you

not see that mark at the edge of our field? Do not dare to cross that line into our neighbor's field or some great evil will surely befall you. Have you forgotten so soon, the horrors of Mpata's sickness and death, all because he dared to cross a similar mark? How the poor man suffered because of the power of witchery! No, we shall be very careful to stay within the limits of our own field, so that we may remain healthy and strong and prevent bad luck and sickness.

"Now I will dig cassava root while you gather the leaves for greens. Gather a large basketful, because to-morrow we will be busy at our hut preparing flour. Isn't it strange how we all like greens and think we must have it with every dinner? Also gather a few of the red peppers which we will use for seasoning."

The mother worked hard and fast, digging the large roots of the cassava. After she had a large basketful, they both were ready to go to the river. When they had walked some distance, they sat down under the shade of a massive tree and removed the bark from the roots. After this task was completed, they resumed their journey to the river.

"My knees are already trembling with weakness, mother, and our work is scarcely begun. I shall jump into this cool stream and refresh myself somewhat."

Very soon the few garments were laid aside and mother and daughter were enjoying a cool, refreshing bath.

"Now bring the basket, Kahinga, our cassava root which we brought here two days ago is just around the bend. You may put the new roots into the water, while I gather the other which is soft enough to take back to our hut."

The roots which had been soaking for several days had a rather unpleasant odor, but the keen sense of smell of both mother and daughter enjoyed it.

"The very looks of these roots give me hunger, mother."

"Very well, we shall go to our banana and plantain trees and carry a few back with us."

The bananas were devoured very hastily and the plantains were placed upon the baskets.

By the time they reached the village, the sun was sending its hot rays upon the earth. The villagers were lying about lazily on their verandas or under the shade trees. A great many people were gathered with the chief in the palavar house. Sometimes quietness reigned within the court room and then again a few angry thunderous voices speaking at one time were quieted by the chief.

"Now, my child, there are a few live embers underneath that log. Will you place two plantains into the slow fire to roast, so that we may satisfy this annoyance in our stomachs?"

They enjoyed eating the fresh roasted plantains after which they each brought a mat from their hut and spread them on the veranda and reclined for a mid-day siesta. The vigorous exercise of the morning encouraged a very refreshing sleep for both of them.

When the mother awoke the sun was fast traveling toward the western horizon.

"Kahinga, arise quickly, we must get our water, gather our firewood and then prepare our flour."

"Her eyes were heavy with sleep, but she slowly arose, found a little water in a dish, which she very soon disposed of, by pouring it into her face to freshen her a bit.

After another hour of hard toil, the water and firewood were all there, ready to be used. The cassava root which had been broken into little bits and placed upon a mat to dry as soon as they arrived in the village was now quite ready to be placed into the cinu. The sticks for pounding were soon in hand, and the mother and daughter in merry rhythm were again hard at work. The cassava root was soon pounded sufficiently to be sifted and then was again placed into the sun.

"Now bring the corn, my child, and we shall have a long hour of strenuous work."

Soon the corn was placed into the cinu and both were pounding, pounding and pounding again. If you do not realize what a tedious task that was, dear reader, just shell some corn, soak it in water a few hours and pound it into meal with sticks. The task was a long, drawn out, tedious one. Sometimes they talked, sometimes laughed and again sang and pounded with the rhythm.

At length, when the sun was painting its beautiful rays on the distant horizon, the corn meal was all pounded, sifted and ready to cook. The large pot had not been washed the evening before, but was left with a small amount of water. Various insects fared well all day with the bits of food which were

scattered about here and there. The mother was none too careful that all the left overs were removed. The pot was quickly rinsed a little, some water was put into it and the pot was placed on the ground over some fire. After the water was boiling well, corn meal was slowly put into it. This was left to cook for a short time, after which the flour from the cassava root was added. The mother stirred the mixture with a large, flat paddle, adding flour until it became very stiff. Soon the pot was taken from the fire and the mother held it firmly with her feet, while she stirred most vigorously. Because of the over supply of the mixture in the rather small pot, very frequently pieces of food fell from the paddle on the feet of the mother. Very gracefully she picked them up and threw them back into the disk, again stirring persistently.

During this time Kahinga was taking care of the greens which were cooking on another fire in a smaller pot. The vegetable was well seasoned with red pepper and palm oil. Kahinga's brother had spent the day in the woods and had caught a nice, not too large monkey. The meat was rather red in appearance and quite fat and while he was cooking it on another fire, he thought he would have a dish fit for a king. Of course since it was absolutely contrary to custom that a little girl eat monkey meat, Kahinga found for herself a hard piece of dried fish which was soon prepared in a perfectly eatable way.

The little girl and her mother took out a smaller portion of the greens and bread and carried the rest to father and son. The father had just returned from the palavar house, where most of his day had been spent. Father and son were soon enjoying the wonderful meal on the front veranda, while the mother and daughter were farther back seated by themselves.

"Muoyo balunda betu," shouted father and son as some friends from a near by village approached the house. Without invitation or ceremony the friends hastily seated themselves on the ground near their host and with them enjoyed the delicious meal. In an exceedingly short time the meal was finished, the only real meal of the day. The pots and pans were carried as they were into the house to be used again the next day.

That evening as the villagers were gathered around the bonfire, Kahinga's heart sank within her when she heard the whole affair had been settled that day in the palavar house. In a few days she must go to live with the old rich chief, rich in wives, goats, sheep, chickens and cloth. Kahinga loved her mother, now she would be taken from her, perhaps never to see her again.

Kahinga taken to a life of misery and suffering while she was still in her pure, innocent childhood. By the time she will be twenty years old she will have many marks of age stamped upon her. We shrink from the thought, when we contrast her life with those of the girls who are being brought up in Christian homes and will be given the privilege to choose their husbands and the majority will marry Christian young men.

Dear Lord as I retire this eve,
Upon my little bed of ease,
Help me to ever think of those
Who live on distant heathen shores,

Who do not know of God's great gift.
Oh, may our feet and lips be swift
To give to those, our neighbors dear
The message of God's love and cheer.

And so dear Lord, I pray to-day
That Thou my life might guide alway,
Help me to find Thy plan for me
E'en though it be across the sea.

The burden on my heart, dear Lord
Is heavy that Thy blessed Word
To every nation, tribe and tongue
Shall on each lip in praise be sung.

INTEREST IN LUEBO

Mr. Allen M. Craig, of Luebo, writes of the depression all over the Southern Presbyterian field; many smaller business concerns having retired and those remaining having greatly curtailed their business. He says: "The result is that the natives, always poor, have less than ever. In spite of this, native Christians have shown a most encouraging effort to maintain their contributions. But the most encouraging thing is the great interest in the spiritual side of life, manifested in the large number seeking membership in the church with an earnestness not previously shown. Two months ago there were about 160 accessions one Sunday at Luebo, and two weeks ago 207 more; Mr. Hobson reported eighty-five accessions on an itinerary trip. If the same proportion continues, this year will probably exceed any previous twelve months in recent times."—Christian Observer.

THE STORY OF FIFTY-TWO PENNIES

When Juiskie Woodson passed away at the age of six years, her last request was that the fifty-two pennies which she had so diligently saved should be given to help children of other lands. The superintendent of the Sunday school at Marshall, Missouri, at that time was Colonel James A. Gordon. Mr. Gordon took the pennies, had her initials "J. W." stamped on each of them and distributed them to fifty-two children, who each promised to return the coin with fifty-two others. The world outlook and program of the Marshall church was thus begun.

It was more than thirty-five years ago that the unselfish spirit of Juiskie Woodson touched the heartstrings of the congregation and in 1904, while B. T. Wharton was pastor, the Sunday school undertook the support of C. E. Benlehr, just then sailing for India as a missionary. For many years Mr. Benlehr was in charge of the boy's school at Damoh, India, and later promoted the medical, leper asylum and evangelistic work of the Bilaspur district. Mr. Benlehr has just sailed for India for his fourth term of service and counts it an honor to continue as a Memorial Living Link of Juiskie Woodson and the Marshall church.—Selected.

CONGO INLAND MISSION

RECEIPTS

May, 1933

C. C. of M.—S. E. Maurer	$400.00	
Friend, Elbing, Kansas	50.00	$ 450.00
C. of D. B. in C.—		
Rev. K. P. Epp		466.32
Medical—Cent. Conf. Endeavorers		125.01
Educational—Bergfelder		
S. S. Children	14.21	
G. T. Nickel	3.00	17.21
Evangelistic—		
Moody Bible Institute	13.00	
Miss Martha Lehman	50.00	
Mr. & Mrs. Leland Hartzler	10.00	
Miss Judith Bixler	10.00	
Women's For. Miss. Soc. of Findlay Bap. Church	11.00	94.00
Total cash		1152.54

June, 1933

C. C. of M.—S. E. Maurer	295.00	
Wadsworth Church	19.33	314.33
D. M. C.—Elmer Stucky		400.00
M. C. A.—N. Schumacher		19.37
Medical—Miss Schwartz	83.34	
Transfer from C. C. of M.	2.50	85.84
Educational—Mrs. Oltmanns	1.25	
A. B. Koop's S. S. Class	10.00	
Trans. from C. C. of M.	73.42	
Trans. from D. M. C.	10.00	94.67
Evangelistic—		
Missionary Prayer League	10.00	
D. N. Claudon	30.00	
Mr. & Mrs. Leland Hartzler	20.00	
Mr. & Mrs. Noah Stucky	25.00	
Elizabeth Penner	25.00	
Trans. from C. C. of M.	160.59	
Trans. from D. M. C.	50.00	320.59
Promotional Fund—		
Rev. & Mrs. Bixel	5.00	
Mr. Geo. L. Shaw (C. M. M.)	1.00	6.00
Passage Fund—		
Jeff Leichty Loan for A. Sprunger		250.00
		1490.80

July, 1933

Cent. Conf. of Mennonites		$780.00
Def. Mennonite Conf.		1800.00
Miss. Church Association		19.58
Conf. of Def. Brethren		246.33
Educational Fund—		
Paul E. Baughman	5.00	
Bergfelder S. S. Children	17.14	
Transferred from C. C. of M.	60.75	82.89
Evangelistic Fund—		
Miss. Prayer League	20.00	
Mt. Lake Church Y. People	17.39	
Transferred from C. C. of M.	49.50	
Transferred from D. M. C.	50.00	141.89
Promotional—		
J. T. Neufeld (subscription)	1.00	
Home Mission Pri. S. S. Girls	1.00	
Mrs. L. F. Schrock (sub)	1.00	
Fred L. Wyse (sub)	1.00	
H. H. Moser (2 subs)	1.00	5.00
Passage Fund—		
Mr. & Mrs. Aron Fehdrau		100.00
		3175.69

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Mrs. C. B. Harris through Missionary Prayer League of Brooklyn; Miss Martha Lehman, Ft. Wayne, Indiana; Elementary Sunday School, Middlebury, Indiana; Miss Caroline Nussbaum, Berne, Indiana; Mr. & Mrs. D. N. Claudon, Valporaiso, Indiana; Mr. & Mrs. Leonard Becker, Woodburn, Indiana; Mr. & Mrs. Noah Stucky and Family, Warren, Indiana; Mr. Amos Neuhauser, Bluffton, Indiana; J. A. Rupp & Family, Elmyra, Ohio; Mr. & Mrs. A. D. stucky, Woodburn, Indiana. **New Outstation Supporters**—Mrs. Catherine A. Dockery, River Forest, Illinois; a Christian Family in Kansas (2 outstations).

II. New Student Supporters—

Young Ladies S. S. Class, Salem Church, Flanagan, Illinois.

III. Pupil Supporters—Renewals—

A. B. Koop's S. S. Class, M. B. Church, Enid, Oklahoma; Class No. 7, M. B. Church, Enid, Oklahoma.

New Pupil Supporters—

Young People's Sunday School Class, Danvers, Illinois; Edwin H. Moser, Berne, Indiana; Twenty-sixth Street Mission Vacation School, Chicago, Illinois (2 pupils); A Christian Family in Kansas (ten children).

It Is Very Necessary

1. That all project supporters of the past year renew their pledges at once.
2. That we have 75 additional Outstations supporters at $50.00 each.
3. That we have 75 more student supporters at $15.00 each a year.
4. That we have 450 more pupil supporters at $10.00 each a year.

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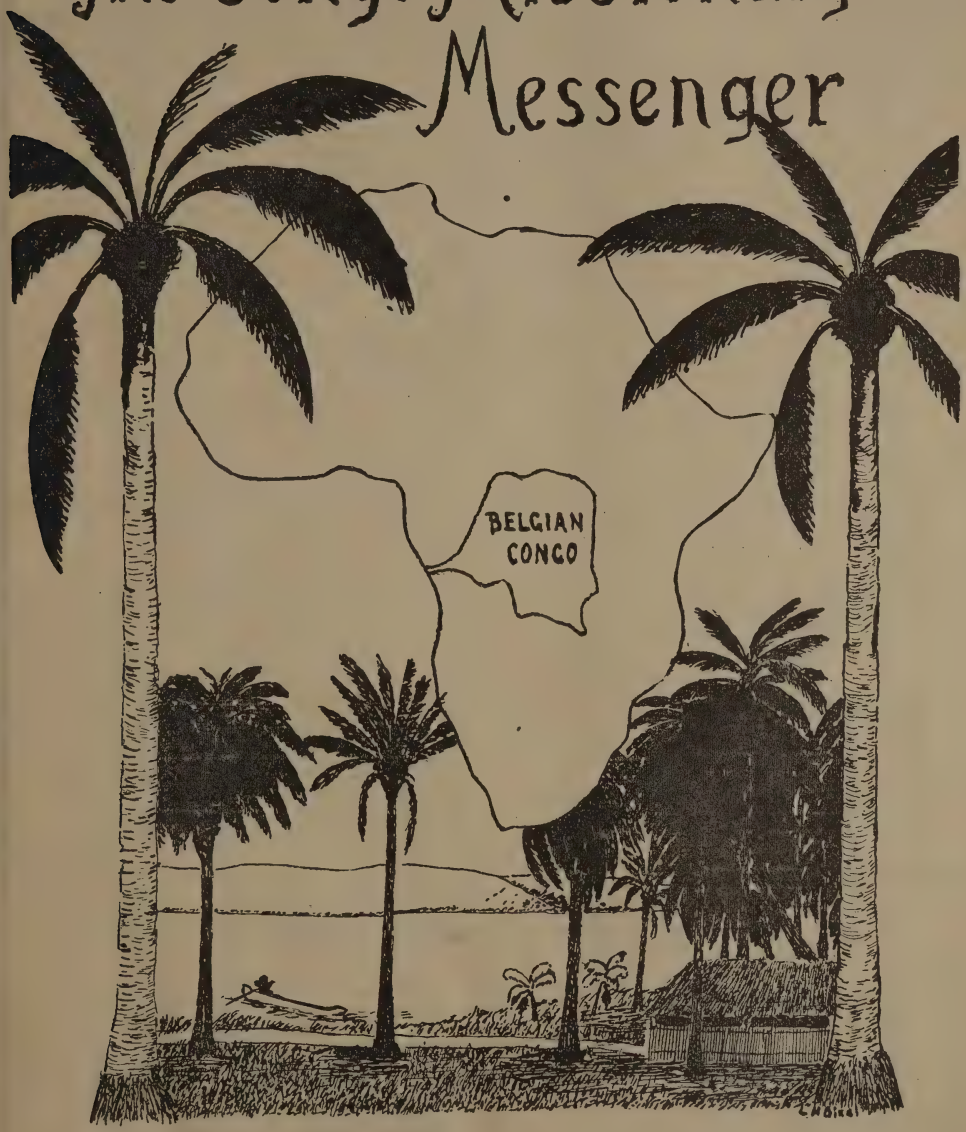
VOLUME V NUMBER 3

The Congo Missionary Messenger



DECEMBER

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Missionary Church Association (1)
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THE CONGO MISSIONARY MESSENGER

Vol. V DECEMBER, 1933 No. 3

THE CONGO MISSIONARY MESSENGER

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Editor: Rev. A. M. Eash.

Contributing Editors: Mrs. E. A. Sommer, Mrs. Earl Salzman, Rev. J. P. Barkman, Rev. F. J. Enns.

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EDITORIALS AND COMMENTS

THIS ISSUE

This issue of our publication is being prepared especially for "Missionary Day." Sunday, November 26th, has been set aside as a special day for promoting the cause of the Congo Inland Mission. Every church is being asked to put forth special efforts on that day to present the cause of missions in general and of the Congo Inland Mission in particular.

We suggest that every pastor preach either a morning or evening sermon on the subject of "Missions." In the Children's Department is being published material which can profitably be used in a program given by the boys and girls. The "Statistical Report for 1932" as published in the June issue is being reprinted in this issue. It would be profitable to have someone select from this detailed report the items of largest interest and read them to the congregation. It might even be profitable to compare some of the items in the report—perhaps contrast—with the amount of work that we are doing in our homeland churches.

The "News From Congoland" department is without material this issue. There has not been any mail since the September issue went to press that we can use for publication. Perhaps it is well that for at least one issue we are "neglected" by our missionary writers. The mission field is so much larger than our own little corner in Belgian Congo that we can profitably look at the fields of other missions. We have taken the liberty to copy extensively from other publications.

The sermon on, "Jesus Is Able" by Rev. Jesse M. Bader of the Disciples Church should be read by all. We have a tendency to forget that the Christ whose we are and whom we serve is abundantly able to lead us successfully through every difficult experience. "Regions Beyond," "Inland Africa," "The Congo Mission News," "The Stewardship Spokesman," "The Missionary Messenger" and "The Missionary Review of the World" are some of the other publications through which we are presenting material to you which ought to greatly enrich and strengthen the lives of readers. The power of God in the lives of men and women is not limited except as His children prove unfaithful. While we have considered our struggles difficult, others have had similar struggles and have passed through them victoriously. Why should not we do the same?

This material is being passed on to you with a prayer that God may use it in strengthening the faith of many and making us all more efficient in His service.

RENEWING SUBSCRIPTIONS

A "flood of subscriptions" between now and January first would be greatly appreciated. The subscription price is only *Fifty Cents* a year and *One Dollar* pays for *Three Full Years*. Many of the subscriptions are in arrears. You have not been pestered with "renewal notices." Why not give a pleasant surprise to those who are responsible for the publishing expenses by sending in a renewal of your own subscription and, also, a gift subscription for someone else?

This is the fourth issue for 1933. Unless the general financial situation greatly improves in 1934, this publication will be compelled to remain a "quarterly" for another year. We are anxious for the time when we can return to the monthly issues, when all the printing bills can be paid as they are incurred and when the treasury of the mission will be able to report allowances paid in full and balances on hand for the future. While we are waiting for that state of affairs, may we not be *wearied* with the many necessary reminders of needed funds, neither may we be *weary* of well doing.

In the meantime, a renewal of your subscription will be a real help and will be highly appreciated.

THE MEDICAL CENTER

Many readers have followed with interest the procedure in securing our first doctor for the mission and his going to the field. He has now been in Africa a full year and during this time has lived and worked a number of months at each of the four stations. With a territory the size of the State of Illinois and four stations as widely distributed as our stations are, it was not an easy matter for either the missionaries or the Board to decide where the doctor is to be permanently placed. The matter of finally deciding was originally delegated to the Field Committee and doctor. Later the annual Field Conference referred the matter back to the Board and in the September meeting the Board decided that it could do no better than to name some of the conditions that ought to govern the selection and again refer it back to the Field Committee and doctor. A Committee consisting of Rev. E. A. Sommer, Rev. J. P. Barkman and Rev. A. M. Eash was designated to frame the letter stating the conditions which the Board felt ought to be given consideration in deciding the location. This Committee met and carefully weighed all the appeals for and arguments in favor of each of the four stations, also considered some of the disadvantages in connection with each of them. It was the consensus of this Committee that eventually a centrally located medical center must be developed which can be readily reached from all sections of the territory and which has all the advantages of good soil, an abundance of good water, good building material and a healthful climate. Since the lack of finances would prevent building up a new center for at least a few years, the Committee made the definite recommendation that during the first term of service the doctor be located at the Mukedi station. The recommendation included the erecting of a permanent residence building with one room suitable for surgical work. Other necessary buildings for dormitories, clinical work, etc., are for the time present to be temporary structures.

Mukedi station offers the healthful climate, it has a fair supply of good water and a large native population within easy reach. It is not central in location and does not afford as good soil as do Charlesville and Kalamba. Stone for building purposes is found in abundance near the station. The Board trusts that its decision and recommendations will prove acceptable to both the home constituency and the workers on the field.

In the meantime, the Field Committee is instructed to continue its investigations for a location which will be more nearly central in the territory and which will offer the other natural advantages essential to the central medical work.

As stated in the September issue, the doctor will need funds with which to work and $50.00 has been appropriated by the Board for that purpose. The funds for two months in the year have already been supplied. They are still needed for the remaining ten months. We need ten individuals or groups who will give $50.00 each for this work. Will you be one of those ten?

IF

Recitation:
If every baby in all the land
Were carried across to Zululand,
And the little brown savages over the sea
Were put in the place of you and me,
I think our mammas would, every one,
Be mission workers, ere set of sun,
And the far-off people on South Sea shore
Would have their prayers as never before.

THE CONGO INLAND MISSION PRAYER BAND

Things to Pray For—

1.—The many natives in the mission who are in the *Catechism.*

Instruction Classes.

2.—The hundreds of new Christians in the mission.

3.—The 150 native teachers and evangelists.

4.—The missionaries who are valiantly endeavoring to "hold the fort" during this time when the contributions are so sorely inadequate for the work.

5.—The work of the doctor and nurses. Mukedi has been selected as the center where the medical work is to be located during the present term of the doctor. Pray much that his ministry may prove a great blessing to the entire mission.

6.—There is a serious native uprising effecting the Bampende at Mukedi and the Bashilele at Charlesville. Pray for the safety of the missionaries, that the work of the mission may not be hindered and that the State may be able in a humane manner to deal with the natives involved.

7.—The Catholic problem is a serious one on the entire mission. Before this issue reaches the readers a meeting of representatives of the Mission Boards working in the Belgian Congo will have been held in New York City to consider the best manner of dealing with this problem which is becoming exceedingly acute and threatens the very existence of Protestant missionary work in that country.

8.—For the much needed funds with which to support the missionaries and their work. For this we will need to pray until God moves us to more sacrificial giving.

9.—For all the faithful in the homeland who are earnestly striving to continue support of their particular projects in the mission.

10.—For funds to pay traveling expenses for missionaries who are waiting to be sent to the field, and for their support in the work.

Things for which to Give Thanks—

1.—For the wonderful leading of God during these trying times and for the many unmerited blessings which have come from Him.

2.—For the many in the homeland who are faithfully and sacrificially supporting the work of the mission. (If our entire constituency were as faithful in giving support as some individuals are, then there would not be any lack for funds.) Let us give thanks to God for these faithful supporters.

3.—For the general good health among the missionaries. The Lord has been very gracious in this respect and we owe Him our most heartfelt expressions of appreciation.

4.—For the splendid spirit of fellowship and coöperation which is prevailing between the individual missionaries on the field, the coöperating boards in the homeland and the mission and the home constituency. God is uniting us by bonds that are tempered with sacrificial service.

5.—For those who have made the great surrender of will and are waiting to be sent to the mission field as workers. Some are ready to go and only waiting for the funds to pay the traveling expenses and support, and others are still busily engaged in further training for their tasks. Let us pray for these candidates and accepted missionaries while they are in further preparation or waiting to be sent to the mission field.

AFRICAN MISSION DEVELOPMENTS

Since the April Annual Meeting and the appointment of our first missionaries for African service, the Executive Committee's efforts have again been more intensively directed to studying and surveying the proposed field. This study has been directed towards locating the present largest unevangelized areas—the peoples or tribes or population groups for whose spiritual need no present Mission has yet planned. One such area, in northeast Africa includes parts of Ethiopia, Anglo-Egyptian Sudan, the Somalilands and Kenya. Another lies just south of the Sahara in French West Africa. Our contacts thus far with missionary organizations located nearest to these areas have led us to see in the Egyptian Sudan—Ethiopian area, a present open door—a field in

dire need of the Gospel's glorious message. In some parts of this area there is a strong Moslem following and influence and in others live illiterate pagan tribes speaking tongues not yet reduced to writing. Political conditions vary in these different countries. The climate is tropical, except as modified by the higher altitudes.

The July 3 Quarterly Meeting approved concentrating the further study and contacts to this Northeastern African section. It is hoped that by the October meeting definite plans can be announced for the sailing of the first workers. Climatic conditions in this part of Africa would suggest that the most appropriate time for first arriving on the field is during the period between November and March. In the meantime, the appointees are busy in home service and in preparation for their appointed work.—O. O. Miller, in Missionary Messenger.

SPECIMENS OF THE LORD'S WORK

The Church at Aru,
Aru the 14 February, 1933.

(Translation)

Africa Inland Mission,

Brooklyn:

Brethren in Christ Jesus there in *putu* (white man's land).

Greetings to you with much love in Christ. We make this writing with sorrow surpassing and with fervent (boiling) prayers, also—because many places are now vacant.

There are no missionaries for shepherding the Christians in these places—The names of the closed places are Goli, Yangarakata, Moto and Bogoro. All the white missionaries from there have gone again to white man's land and there are none left to shepherd (watch over) the places in their stead.

There are also many more places which are not opened as yet because the missionaries are not.

Thus we Christians at Aru having heard that some white missionaries are waiting there—they want to come to Africa here but they have not the money for the sending forth of them. So we are crying much to the Father in heaven and thus He is above to give these missionaries the money to bring them quickly so that thus at all places men may hear His Gospel.

On the day of Noel (Christmas) we the Church at Aru (station and out-schools) received an offering of francs three hundred and twelve and we send this little amount to help them on the path to Congo.

To send one missionary here to Africa costs many francs. We have sent this little bit, not enough for even one missionary but the one with all riches is even our God and He will increase the gift for this His work.

Greetings again to you with love over-flowing much in Christ Jesus, we, the Church at Aru and our elders.

(Signed) Jakobo Ungwal,
Abalama Adra, Clerk Josepa Njina.

—Africa Inland Mission Experience in "Inland Africa."

WANTED: A "NEW DEAL" IN STEWARDSHIP

Denver, Colorado,
September 14, 1933.

My dear Doctor English:

I am delighted with the news that the Board of Education is going forward with publication of The Spokesman! I believe it has a real place in the important program of stewardship education.

Permit a word of exhortation: stewardship must have "A New Deal." Either the church must take stewardship education seriously and give it the dignity of including it in its total educational program or see the movement degenerated within the next decade into a mere money-getting propaganda. To Christianize the whole content of money is one of the noble objectives of the stewardship program, but it is only one.

Stewardship has a deeper meaning than tithing or any proportionate giving, important as these are. In the "New Deal" for stewardship, we must proclaim the deeper and the larger meaning. Let us be tithers indeed, but let us see that tithing is merely to touch only the fringes of the great principles of Christian stewardship. Success to the new Spokesman!

Enclosed is five dollars for my own and twenty-four other subscriptions.

Sincerely yours,
RALPH S. CUSHMAN,
—in Stewardship Spokesman.

WHAT OTHERS ARE DOING

By Harry S. Meyers
Secretary United Stewardship Council

The annual meeting of the United Stewardship Council will be held December 1, 2, 1933.

This meeting brings together the leaders of stewardship promotion and education in the various communions and as a rule is a meeting of considerable interest and value. The place will be announced later—New York City seems to have the most votes at present.

The Golden Rule Foundation is out with an unusual program for Golden Rule Week that contains some very pertinent stewardship suggestions. Many denominations are coöperating in these plans.

The Northern Baptist Men's Organization is just issuing six studies in stewardship. The copies are mimeographed and after trying them out, they will be revised and printed.

Dr. Harry R. Miles is planning to withdraw from the Congregational Stewardship Committee at the end of this year and Dr. W. H. Denison of Dayton, Ohio, will succeed him. Dr. Denison has been on the committee for a long time and has been active in the promotion of stewardship.

The national air is charged with words that bring to mind the word Christian stewardship with its correct connotation. This is the time to press the Christian interpretation of the relation of a man to his possessions.

Rev. W. J. Smith, President of the World Stewardship Union, has recently accepted a call to the pastorate of a Presbyterian Church in Glasgow, Scotland. His interest and activity in behalf of stewardship are expected to continue.

"Christ and the Economic Crisis" is the name of the little book that resulted from the World Stewardship Conference in Edinburgh in 1931. Hundreds of copies have been distributed in the United States and a new consignment was recently received. Fifty cents is a modest price for this stimulating book.

The United Church in Canada has assigned its stewardship work to Dr. Peter Bryce, who was at the Edinburgh Conference. He is preparing to launch an effective program.—Stewardship Spokesman.

WHEN DID GOD DIE?

Rev. Reg. V. Reynolds

"I am very much puzzled over God's death," said an old man of the Marakwet tribe to us recently. When we asked if God had really died, an emphatic "Yes" was the answer. The man was obviously troubled and in earnest, so we asked "When did He die?" "Several seasons ago at the second hour of the day God became very ill and died." As he said this he indicated the time in the usual manner by pointing to the sun's position in the sky at about 8 o'clock in the morning.

Before completing the story let me first retrace my steps a little. After a most enjoyable and refreshing furlough we returned to Kenya and came to Githumu, our former station. After two days I set out for Western Kenya, accompanied by Ruirie wa Kimare, a Kikuyu evangelist and an old friend. We thought it better for Mrs. Reynolds and the children to stay at Githumu until I had "spied out the land."

The initial survey of the new sphere meant traveling 2,085 miles by car through parts of the country where there were roads, and other parts where there were none. For part of the way we were able to use the main Kenya-Uganda road, but when we branched off into the blue we had to traverse trackless plains with nothing but the mountains in the distance to guide us. There were several large, bridgeless rivers to be crossed as well as numerous dry river beds and a ravine sixty feet deep! On this trip we had the rare and precious privilege of visiting places hitherto unreached by white missionaries. Preaching the Gospel is ever a great privilege, but one felt it to be all the more so on this occasion.

Missionaries who have been working in the adjoining territory for twenty years told us that they had never been to such places as the Marakwet escarpment, or the districts of East Suk, nor had they heard of any other missionaries who had been to these places. Also from the natives we learned that white people had never before come to them with "the Words of God."

It was while we were out on the Marakwet escarpment with the Rev. A. M. Anderson and Mr. Lunn, that a group of Marakwet tribesmen gathered and one of them told us of his concern over God's death.

Almost as puzzled as the man himself, we asked if God was still dead. "Oh no! After a while He got better, and came back to life again, but I am 'overcome to know this affair.' It is a bad thing for this earth when God has a turn like that. So many things have gone wrong since then. Just look at the locusts for instance!"

While we were wondering what it was all about I recalled having heard that these people worship "Asis" (the sun) and it suddenly occurred to me that possibly he was referring to the solar eclipse of several years ago. This

proved to be the case, and he was greatly interested in our explanation of an eclipse, and as we went on to tell of the Lord God who had made the sun, the moon (the sun's wife!) the stars, the world, the mountains, rivers and trees; who had made all people and then, because of their sin, had, in His great love given His only begotten Son for their salvation, a young man who had been listening intently turned and said "The old men in this country would greatly rejoice if you would come and explain this affair (the eclipse) to them. It would be well if you would come and tell us the Words of God." One person after another invited us to come back again and "tell the Words."

From the hills of Elgeyo and Marakwet we went down to the low, burning plains of East Suk.

After our trip to Elgeyo and Marakwet four young men from Kapsabet engaged in a walking evangelistic trip through these reserves, came in to give us their report. They, too, found the people very responsive, ready to listen to the "Good News." This strengthened our impression that the time was ripe for the occupying of this needy and long-neglected field.

In addition to this we have just received a letter from a Marakwet boy who is attending the Government School at Tambach in the Elgeyo country, and who was won to the Lord Jesus Christ by a young man from Kapsabet. Writing in Kiswahhili he says:

"I want to ask you one word and please answer me. On what day, sir, will a school come in to our country? We want the Mission to come in to our country because the Marakwet want very much the news of Salvation, but they lack people to teach them. If the day when you shall enter is soon, tell me. Put zeal into this please! I am one with you in Christ Jesus." (Signed) Kipkiror Arap Lesero.

This is a real call. Who will answer? We need both European and native workers for this as well as the other unoccupied areas in our sphere with a total population of over 100,000 souls. Will you pray the Lord of the Harvest to thrust forth laborers into this needy field? With Kipkiror I would plead "Put zeal into this, please."

When did God die? Nearly two thousand years ago in the person of His dear Son. Far from being a "bad thing" it meant our salvation. He, too, "came back to life" for our justification, and ere He ascended to the Father He commanded us to "go into all the world and preach the Gospel to every creature."

"The Word of God commands us,
A needy land entreats us,
The love of Christ constrains us"—

and we look to you at home to enable us, in the strength of the Lord, to adequately "Go in and possess" this land for our Lord and Saviour Jesus Christ.—Inland Africa.

THE STORY OF "N. J."

By Dr. L. E. Selfridge, "N. J.'s" Pastor

"N. J." was nine years of age when his mother's pastor persuaded her to give "N. J." a pledge card at the time the Every Member Canvass was made in March. She was asked to explain to him what the card meant and to let him make his own decision as to how much he would contribute out of his own very meager allowance. "N. J." was very much pleased that he should be consulted in the matter and asked to sign a pledge card for the support of the church and its benevolent work. On his own initiative he made a pledge of five cents per week to each cause. On the first Sunday in April of that year, the pastor noticed "N. J." sitting on the second seat from the front, immediately in front of him, for the morning service. This was unusual, because he had been in the habit of going home after Sunday School.

At the close of that morning service it was very evident that "N. J." wished to speak with the pastor and this is what he said: "I have to stay to church now."

The pastor replied, "Well, that's fine, 'N. J.,' but why do you have to stay?"

"Oh," he said, "I have a package of envelopes and I have to stay to put the money in the basket. I'm going to be here every Sunday, too."

The pastor replied, "I'm certainly delighted that you are going to be one of the morning congregation. I am always glad when the children remain for preaching service."

True to his promise, every Sunday morning "N. J." was in the same place for preaching service and his manner indicated that he was paying the very closest attention to the sermon. At the close of the service on the last Sunday morning in May of that year, the pastor extended an invitation to any who wished to unite with the church in any way to remain and meet with the session. "N. J." remained and met with the session. He made a very bright profession of faith in Christ, and after

the session was dismissed he remarked to the pastor, "I don't know that I ever would have joined the church if mother hadn't given me that box of envelopes so I would stay to church every Sunday morning and put the money in. I have gotten so I like to stay to church and I understand what you preach about, too. I don't know why I never did stay before because I like it now."

About three years later the pastor was called to another field. Just before leaving he was over in the part of the city where "N. J." lived and saw "N. J." on his way home from school. He called to him and said "'N. J.,' I'm going near your home—don't you want to ride?" Of course he replied "yes, sir," and got in the car and this was his conversation as he addressed the pastor.

"I'm so sorry you are going away—I don't know what we will do now for a preacher; do you know I have been thinking a whole lot lately and I think I'm going to be a preacher. I know I would like to be, but," he added, "I guess I'll have to go to some foreign country to preach for I know I'll never be good enough to preach here at home. You know, I'm sure glad mother gave me that box of envelopes that time for it made me think a lot more differently about the church."

The last account that the pastor had of "N. J." was that he still intended to be a preacher.

—The Stewardship Spokesman.

TREATING GOD AS WELL AS OURSELVES

By the Rev. R. N. Merrill

Pastor First Methodist Episcopal Church, Long Beach, California

(Here, direct from life, is a remarkable picture of the influence of a good woman, and of happy life in a Christian home, despite crashes and depressions.)

"It is time to be planning our Christmas party," said a young high school girl on the Pacific Coast.

The teacher, a woman of quality, agreed that "Christmas is a time for a Sunday school class to have a real celebration, but girls, I don't believe we can afford a party this year."

From three or four voices at one time came the cry, "Of course we can. It won't cost us more than ten cents each for a dandy good time."

But the teacher set the group to serious thinking by countering, "We couldn't afford as much as ten cents each, however, do you think we could?"

"Sure. We could each bring a quarter if necessary. We'll spend that much for a movie any week."

"But we average but three cents apiece for our collections for the expenses of the school and World Service. It wouldn't be good to give ten cents or a quarter for our own pleasure and but three cents for God and His work, would it?"

Sharing the Cost of Pleasure

Then, the wise teacher said, "Girls, I'm going to tell you the rule we have adopted in our family. My husband was once a prosperous business man in the East. We are here for his health. The only work he could get was a position as helper in a filling station. So money has been scarce with us. We haven't had any to squander, I can tell you. I haven't been able to give very much to God for several years, but I sacrifice and lay aside something from our small income every week. Then, we have agreed that since the church and its program are so important to the world that we will not allow ourselves to buy candy, or to indulge ourselves in any selfish pleasure costing money unless we lay aside an equal amount for the Lord. My husband, my son and myself hold to this rule absolutely. We feel better in doing so, you see. Now to get back to that party. For three cents we can have an apple or a stick of candy for refreshments."

A Ten Cent Party

Then the leader of the group who had caught the point suggested that they have a ten cent party and each sacrifice to bring at least that much for the local relief fund to help get a dinner for some family not likely to have anything for Christmas otherwise. The idea struck fire at once and all agreed.

Another of the girls said she would like to hear more about the teacher's life under the restrictions which circumstances had placed upon her. The following story was the result.

When the Crash Came

"You see, we have had to make many adjustments. We have to live near where my husband works, so he will not have to pay carfare back and forth each day. We had to give up our car when the crash came. We do not have much time together as a family since George (the husband) does not get home until 8:45 at night. Junior has not had work lately so his time has been his own. We call

Wednesday evening 'Family Night' at our house. Junior and I never have any other engagement that night. We cannot afford the carfare to take us to prayer-meeting so we cannot go there. Our younger son is in school but he too keeps Wednesday night free. At nine o'clock we are all together in our little home. Since church folks ought to give Wednesday night to prayer meeting, we always have a little service of our own. We read from the Bible, sing hymns, and each one prays. After that we have a happy time visiting together or playing games as a family. You cannot imagine what good times we have had since we have been doing this. Our home has been a great deal happier than it ever was before. Our rule, you see, is to give God as much as we give ourselves, and God always gives us better than we have asked Him to."

Who Started It?

"Did your husband start this plan, or how did it get started in your family?" a bright eyed girl asked.

"No, Donald and I started the plan. You see, Junior and his father never had much use for religion. I didn't feel that I ought to give the time to my family for selfish pleasure unless I gave God some time for His very own too. I told my husband that Wednesday night was supposed to be a church member's night of mid-week worship and fellowship, and that I didn't wish to cheat God out of His time. That struck all as fair, so we agreed that God should have His time and the family should not be allowed to go without its time either. My, but we have had good times those Wednesday nights. Donald joined the church last Easter as a result of our little home services, and the best of all is Dad is going to join too the first time he has a Sunday off. At our house we all feel now that it pays to treat God as fairly as you treat yourself and your loved ones. So girls, that is why I don't think it's a good plan for us to give ten cents for a party and three cents to God. If we treat God right we never suffer."

So the ten cent party was held after all, and the Jones family with the nine children had the biggest Christmas they had ever known, and the girls decided that they would like to help somebody else too, so they sent a dollar to China to help the hungry there. We can treat God fairly if we will and when we do we are always winners.—The Stewardship Spokesman.

"Ye are complete in him."

HOW TSHISUNGA WINS BACK-SLIDERS

Daniel Tshisunga, of Luebo, in the Congo State, was once a professed Christian but had backslidden far into fights, sin, prison. But when he came back, he came afire with a brighter flame than ever before, and with a desire to rekindle the fires in the hearts of others. While he worked at his ivory-carving for a livelihood, he dedicated certain days each week to going out into the highways and byways to search out those fallen from grace, to talk their problems through with them, to pray with them. On Sunday afternoons, at his own house, he started meetings especially for backsliders. Such Sunday afternoon meetings are unique, and should be undertaken in many places.

In the front yard of Daniel Tshisunga's house at Luebo, and overflowing into his neighbor's premises, gather some seven or eight hundred people. One outstanding thing is the number of different people who take part. Tshisunga has found that the busier people are at their job, the happier and more faithful they are, and he knows how to set folks to work. One great channel was music. Tshisunga found an old organ, crippled and castaway by one of the missionaries. Tshisunga took the parts that he could use and by supplementing them with an old accordion constructed a very good organ, which he himself plays. From native gourds of varying sizes, topped by wooden keys of various thickness, he has made a xylophone, tuned with his organ. This he has taught his own two little boys of about 9 and 13 years of age to play. It is a treat to hear them. Tshisunga said, "God has helped me much in giving these boys musical talent. I used to depend on others to play the xylophone but they were not always at hand when I needed them for a service. My own boys are." His wife is also his faithful helper and, in her garden in the forest, has her prayer nook where she goes for prayer every day. Tshisunga goes to meet her and there together they kneel in prayer in that nook that has become to them both a real place of power.

A large group of village children play all sorts of native instruments from pae-pae stem flutes to the little steel stringed "*esanji*" of widespread use in Africa, accompanying another group as they sing hymns. These children, some forty of them, sing Negro spirituals which have been translated into their own language. Two old men play hymns on

native instruments. A group of young men sing special hymns and sing well in parts. Older men and women also sing songs especially prepared. Scripture verses are given out the week before to be learned, and young men, women and older folks from here and there all over the audience rise and repeat their verses as called for. These all bear on the subject of the sermon. Then Tshisunga himself rises and talks. A most earnest reasoning appeal is to those who are slipping away from Christ, to turn back to the only sure and safe path. Prayer, real prayer, is offered, and those who wish help are asked to stay after the service. Nearly always there are three, five, eight or ten who remain and ask help to disentangle themselves from the mix-ups of sin. From that hour Tshisunga is their friend and counsellor, his home is open to them, he goes in search of opportunities to advise with them, to strengthen them. He takes them for visits with the missionaries. All available sources of help are thrown around them.

Several of the missionaries at Luebo remarked: "Daniel Tshisunga is the greatest individual human force at work in our Luebo church to-day."

The influence of Tshisunga has leaped to other stations. During a visit to Bibanga, Tshisunga began in a quiet way his usual type of work which broke into a flame of renewed consecration and enthusiasm for the things of God. The torch of evangelism which men like Moody, Sankey, Spurgeon, and Kagawa have lifted high—may have lighted also a torch in the hands of some of our African brethren. In the various language areas men like Tshisunga might make their greatest contribution to the Kingdom in definite evangelism not only in their own, but in other missions.

—From Congo Mission News.

THE LONELINESS OF THE MISSIONARY

By Evelyn Utter Pearson, D. C. C. M.

The beloved white baby was ill, and her father away preaching in a distant village. She was the pride of all that lonely region of Congo, and her adoring black friends prayed and waited for news. The young missionary doctor was untiring in his ministrations. Then word came that the wife of a Belgian trader, far up the river, was about to give birth to a child, and was all alone! "I cannot go," was the doctor's first thought; "My duty is here." But the mother of the sick child was so distressed about that other mother-to-be that she could not sleep. "You must go," she said. The doctor finally agreed, not knowing that the brave mother as well as her baby, was to lie ill with a burning fever during his absence. Then how heavily fell the burden on the valiant nurse.

Four long days and nights of paddling in the dug-out canoe for the doctor, followed by a hard fight for the baby; the mother he could not save. Then the return to the station—the question he dreaded to ask, "The baby—is she —?" "Yes, all is well," smiled his young wife; "Now please remember to greet me— I'm glad you're home!"

This young couple had been alone on this new station for years. Though they had come from homes overflowing with life and sociability, yet they will not admit that those years were lonely. "Were there not people around us all the time?" When at last a child came to bless their home, no long-awaited royal heir was ever received by a kingdom with more real rejoicing. The people of the whole region hailed the child as their own, their pride and joy.

Other workers came to the station, and at last a doctor and a nurse. But when the husband must make the long itinerations into the back country, then the responsibility fell heavily upon the mother. But never, even when her children were three, and she herself ill, would she permit her husband to cut short the much needed visits to the forest Christians.

One time the word came that he had been drowned in a far-away swamp. White friends and black waited anxiously for news, and a deputation went out to find him. They met him returning, and in their joy one evangelist exclaimed, "Teacher, we knew you weren't dead or you'd have sent word!"

As young student volunteers, preparing for foreign service, how we thrilled to the call of the un-touched millions, the last frontier, and even the challenge of that epigrammaker, "To live in lean loneliness and laugh with God," failed to strike us as a warning. Now that we know the leanness of that loneliness—thank God we know as well that one may laugh who lives with God as nearest friend.

There is always glamour about the far away that leads youth to adventure gladly into the unknown, but when that far-away place becomes the near, the unknown becomes the commonplace. Much of its glamour wears off, and the romance fades, if one is not careful to

renew it at the fountain of memory and imagination.

When the farthest of our Congo stations was opened it was staffed by one single woman, and a couple who had left their two precious children in the homeland that they might pioneer for God. For a whole year they saw scarcely another white face. Hundreds of miles from a doctor, they had long weeks of weakening tropical fevers. Food was scarce, natives unfriendly, and they were lonely, but faith and work triumphed, and their work remains to praise them.

When we joined them a year later, we found it a decided change from the well-staffed, well-established station on the lower river. It was a clearing in the forest and dark walls seemed to shut us in. When the mails would come, perhaps once in two or three months, then the forest seemed to open and give us a glimpse of the outside world.

We spent ten years there. Yes, one's work is absorbing, and those of us who have our families have all—home, love, and work that is real service.

I feel that it is they—the single women—who give up the chance of having homes of their own, who come alone, live alone—they who literally give their all. It is they who make the real sacrifice, and yet they probably would not call it that, so dear is this work, so dear these people to their hearts. Every missionary will also testify that his confreres become as dear as his own kith and kin after a "heap o' livin'" together.

The children in the missionary home are at once our greatest joy, our closest link with the nationals, and our most difficult problem. Far more difficult it is to hold their interest day after day. It weighs on the missionary mother—the thought, "Am I giving them even half what they should have? Half what their cousins at home are getting?" It wears on her to hear, day after day, "We're so tired of going to school alone. What is there to do? If we only had somewhere to go, someone to play with, something to do!" One fun-loving daughter would always come running at the slightest sound of laughter. "Mother, what were you laughing at? Tell me! I love to laugh!"

But, they do rather well, these junior missionaries. They know no race prejudice. They love the people, and what greater gift can one give?

Yes, we are isolated on our up-river stations in Congo. Only a few months ago, we were weeks and weeks without mail. Rumors kept coming of a war in Europe— Germany in revolution. Well, the whole world might be at war for all we knew. There was peace at the world's center—our particular point on the Equator.—Congo Mission News.

CONGO BALOLO MISSION

By C. H. Chilvers

"I went out and viewed the walls."

The story of Nehemiah must ever be one that thrills and catches the imagination of all who know it.

The King's cupbearer had been saddened and greatly depressed by news that had come to him of the condition of Jerusalem, how that the city wall was broken down, the gates burned with fire and the inhabitants of the city had become a reproach. The situation we had to face is strangely parallel to that at Tamudjumbe to-day. Many enemies; much building to be done before the city of God could appear, and the need for courageous leadership.

Among the Bangala

Let us think of Tamudjumbe, which opened in January, 1929. Temporary buildings of various kinds were erected, but only three brick buildings. The remainder are just of mud and sticks. These rapidly deteriorate and should now be replaced. Tottering walls and leaky roofs are positively dangerous in tropical storms. In one house a little child is living with his missionary parents. THAT ROOF SHOULD BE REPAIRED AT ONCE. New buildings must be erected to accommodate the growing work. Twenty thousand roof mats for thatching must be supplied.

Tamudjumbe is ninety miles from the main river. Our contact with the outside world demands a fleet of canoes as all our goods must be transported in them up a winding creek. Native "dug-outs" are serviceable but wear out quickly. Ours have been patched and mended times without number. They must now be replaced. Much clearing work in the bush must yet be done. Therefore, we must employ men; MEN NEED TO BE PAID. Station equipment is urgently required, such as carpenters' tools, school material and medical supplies.

R. C. TEACHERS SPREADING.

Apart from the "Likungu" section of our district we have only six out-stations. We should have sixty. Natives come in to plead for

teachers. Imagine our feelings when we must refuse. Three days away from here a chief has pleaded for four years for a teacher. At last he is tired of waiting for us, and two Roman Catholic teachers are now in occupation. THAT is the sting. Whilst we mark time the Roman Catholics are swamping us. There is hardly a village without a Roman Catholic teacher. Natives attend their schools simply because there are no others for them to attend.

Poor reading? Yes, it is poor writing too. But facts are facts. Nehemiah did not shut his eyes to scenes of desolation. Nor must we.

What is the real cause of the halting here? JUST SHEER SHORTAGE OF MONEY. Must we keep turning away lads who want to come to us? Until things radically alter, we must.

Build up the Body of Christ

"Then," says Nehemiah, "I said unto them, 'Ye see the distress we are in . . . come, let us build . . . that we be no more a reproach.'" Shall we, like him, speak of the Hand of our God which is good upon us? Shall we again remind you of the little church "which is at Tamu"—so young in its faith—of the crowded villages, of the children of the forest sitting in darkness and sin, superstition and fear? Shall we again speak of open doors, of the "man from Macedonia" who is forever beckoning and calling us for the help that we as "light-bearers" for Christ can give? The need is great and urgent; "the day is far spent;" our Gospel of Redeeming Love can meet the depth of need all around us. Will you let us hear the echo of your answer as Nehemiah heard the reply in his day? "Let us arise and build."

"So they strengthened their hands for this good work." Our strength is in the Lion of Judah Who breaks every chain. Let us build and fight—each builder with his sword girded by his side—building, ever building—in spite of the Sanballats and Tobiahs who desire to see our humiliation, until at last the edifice of the Church of God is seen towering above the sin and degradation, the superstition and the fear in the forests of the mighty Congo.

WE CAN DO ALL THINGS THROUGH CHRIST.

—From Regions Beyond.

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture."

AFRICAN APPRAISALS OF MISSIONS

West African Christians tell their American brothers of some of the wonders accomplished since the missionaries of the Presbyterian Church first came to Cameroun country forty years ago.

Let me tell you what we were like in the old days before the missionaries came to us. We dressed only in the leaves and the bark of trees. We could go seven days without bathing in water. I tell you we were dirty with every kind of dirt, inside and outside. Our hearts were brimful of filth and the dirt of our bodies resembled a disease.

Then all of a sudden we began to hear about Jesus. Our brothers from America came here about forty years ago. The first thing we heard was their voice calling us to go to school. But when we saw their white skins we said, "Surely these are the ghosts of those of us who have died." We feared exceedingly but they were persistent in calling us and teaching us. Finally, we decided that they were not ghosts and we went to school until we began to learn and really to know Jesus. Some of us began to try to convince our fathers.

They taught us the sawing of plank. We marveled at that, but when we saw them build a plank house up on posts we said, "These people must be from God's town to do such wonderful things."

Years went by and a man arrived at Elat (Fred H. Hope) who said he was going to start a new kind of school,—one where trades would be taught. We didn't know what he was talking about. The few who consented to go to this school were teased by all the others. We played more than we worked in those days. We carried the logs in on our shoulders but we wouldn't bring in more than one a day. When we sawed those logs we wouldn't make more than about one hundred planks a month.

Then another teacher (H. W. Grieg) arrived. Mr. Hope brought a machine (steam engine) to saw logs. When the steamer arrived with that machine, we went down to the beach to push it up to Elat. That day not a man nor a woman went to work but all came to see this new thing. Some looked and then ran with fear to hide.

When it started to work many people ran to the bush with fear and when the whistle "spoke" at noon the people fled, some running two kilometers and some one and a half kilometers into the forest.

Our teachers continued to teach us many things about Jesus and about the trades. We were very happy. We give thanks to those who started the school. We give thanks without measure,—and there is one man whose heart would give 2,657,899 thank-yous to friends in America.

They got some wagons on which we pushed in the logs—three or four in a day. Where we used to cut a hundred planks in a month by hand, now we sawed four hundred in a day.

Another wonderful thing our school has done was when they called us to dig a great pit about fifty feet deep. They told us we should find water down there. We said, "Even if you should find water down there, how would you ever dip it out of such a deep hole?" But all of a sudden they produced some pipe and some wheels and a belt, and then they put in something they call "lightning" (electricity). Then something started to shake and move something inside and turn it around, and all of a sudden water began to flow outside. We surpassed marveling and were speechless with amazement. We said, "What kind of a miracle is this?"

Time passed and the missionaries said, "Come, we're going to build a real medicine house (hospital)." A crowd went up there and built a whole town. The whole of Cameroun has help to-day because of that hospital. Everyone who goes there is cured,—except those whom the Lord takes. He takes them because He is the ruler of all, not because there is no help to be had.

When they saw how many babies died because their mothers had died and there was no way to feed them, they had us build an orphan house. I tell you, my brothers, there are many babies alive to-day because they work day and night caring for those orphans.

Then, one day, these brothers of ours had us build houses in which we ourselves were to live. Beautiful brick houses they are. We have also beautiful tables, beds, and chairs. O, but we're happy to live in these houses! All of a sudden they began to put ropes in our houses and hung small bottles on these ropes. They told us there was fire in those bottles. I tell you we doubted that! They said, "Well, just wait until to-night." When it began to grow dark and we heard that engine begin to tremble and talk, we left our houses and sat in the street to watch what would happen. Suddenly, all those bottles shone all at one time and there was much light. We wailed and marveled and sent word to all our relatives to come and see this miracle. Many nights have passed and now we are acquainted with these lamps and we are very happy because of their help.

Without this industrial school we should still be like the animals of the forest making no effort to become clever. This school not only teaches us many kinds of work, but teaches us cleanliness, and righteousness, and beauty—as witness the big church we are building now. Whatever should we have been without this teaching!

We have named our brothers of America "A Spring of Blessing" because the blessings which have come to us through them cannot be counted.

Not only our children, nor yet our grandchildren, but may be our great-grandchildren, shall have the privilege of this school! I pray that you and your descendants may continue this school for I fear we shall not soon be able to care for ourselves.

Where we were like animals, now we live like people; where we were blind, now we commence to see because of your help. O, my brothers, what shall we say? When we think of what you have done we read Psalm 91 and Psalm 104. If I tell the good you have done us, how could I count? What thing can we give you? Not a thing but our continual thanks without limit.

May God's blessing rest upon you always. I greet you with my right hand and I sign myself The least of your friends,

Simon Nna Nsim.

* * * *

Brothers across the sea, I give great thanks because you remembered to send us missionaries to teach us the Words of God.

We were so ignorant! We believed that when a person died he turned into a chimpanzee, a termites' nest, an elephant, or an antelope. Now we know that when one dies who believes in Jesus he goes to live a new life with God. When one does not repent and believe the Lord Jesus, he goes to Satan.

I thank the teachers who came to us to teach us the Words of God and the trades. In the old days, we did not know there was any value in a tree. We used trees only to cook our food, or to bathe in the warmth of their fire. Now, we make doors of plank, chairs of wood, tables, and beds.

I thank you for sending an engine to cut plank (sawmill). The missionaries tell us the Words of God and at the same time teach us

such cleverness as this. This has caused many people to repent and to believe God. The industrial school is doing a great work for God in this land of Africa.

I am glad, also, because they teach our wives. They teach them the Words of God and how to care for their bodies. They help us to care for our children and to keep them well.

One thing I want to say to you across the sea: Do send us more missionaries for there is a great work here.

Greetings,
Hermann Okoto Okono.

* * * *

I am surpassing glad to tell you about my life. I was like a corpse—so little did I know of the real things of life. Now I am like a person who really lives because the Good News of our Lord Jesus Christ has come to us from across the sea through the American Presbyterian Mission. This knowledge brings us great joy.

When the news of God came to us we doubted at first because we were told that God loved everyone. We asked, "Does He love us?" And we were answered, "Truly, He does." They also told us that we were all brothers; and we said, "Is that really a true word that a white man can really be a brother to a black man?" We thought that these white men had come to us like the white traders—to get ivory and rubber.

We respect these white men who come to us and ask of us not a single thing but only tell us the Good News!

This industrial school has revolutionized our tribe and made us a new kind of tribe in this land of Africa.

When we saw the things which came from across the sea, we couldn't believe that people had made such things with their hands. But now if you could see the things my brothers make with their hands you would say that it is marvelous.

The missionary women have endured the trouble of teaching our wives. They have taught them to respect their marriage, to care for our children, and to do the work of women. You couldn't possibly know how stupid and dirty and bad and ignorant we and our wives were in caring for our children. Now women even know something of sewing and of the wearing of clothes, and of reading and writing. They try to keep their bodies and houses clean, and above all the women are beginning to respect marriage and to be obedient wives.

Our children were terribly dirty and full of itch. To-day they are progressing in cleanliness. Itch is decreasing. Children grow and become fat.

If you could have seen us in the days when we rubbed our bodies with red powder and poured our hair full of oil you would have pitied us. I speak truly! Thanks, great thanks for the people you have sent us. Rewards certainly await you in God's town in heaven.

If this teaching can continue we shall become real people in this world, and we shall go also to meet our Lord Jesus with joy.

I greet you as a friend,
Solomon Enyumu Avebe.

"HE IS ABLE!"

By Jesse M. Bader

Christ is able to save. This is a great affirmation. No doubt is expressed here in these five words. It is a statement born of a conviction. Someone has said that a conviction is something that makes a convict out of you. It holds you fast, imprisons you and won't let you go. Principal P. T. Forsyth once said that the prophets of old responded to the summons with the quick answer, "Here am I;" but the modern prophet often speaks out of confusion and despair and asks, "Where am I?" It was Phillips Brooks who counseled, saying, "Be sure of God and yourself and of the love between your soul and His, and then shrink from no changefulness, cling to no present, be ready for new skies, new tasks, new truths."

It is said of Mozart that when he played he brought angels down; and of Beethoven that his music lifted mortals up. Christ is able to do both. He is our Jacob's ladder—man's way to God and God's way to man. He is the condescension of divinity and the exaltation of humanity.

We are amazed when men are able to take rags and out of them make beautiful writing paper. We are surprised to see men able to change black sticky tar, by chemical processes, into the most brilliant colored dyes. We are astonished to see the lily's ability to change the dirt by its wizard plant chemistry, over into its beautiful white petals. All this is wonderful. But these wonders are not to be compared to Christ's ability to take the heart of a child and through the passing years fashion it

into His likeness and put into its mind His thoughts and attitudes.

Ours is a physically sick world. Julian Huxley said recently that half of the world's population is permanently below par. Bishop Lambuth expresses the opinion that two-thirds of the human race are in need of medical relief. Millions wait for physical salvation.

Ours is a groping world. There is illiteracy among the backward races that is appalling. They live in darkness and superstition. Over 90 per cent of India's multitudes can neither read nor write; 60 per cent of Mexico is illiterate. Millions living in our world wait for intellectual salvation.

Ours is a hungry world. There are lengthening bread lines everywhere. Millions in many lands go to bed hungry every night not knowing what it is to have their hunger fully satisfied. They wait for economic salvation.

Ours is a sinful world. The daily papers give us striking pictures of man's inhumanity to man and show us the exceeding sinfulness of sin. Sin is here and it is everywhere.

Jesus is the answer to all the world's needs. He and He alone has the power to save man physically, mentally, socially and spiritually. He was able to save to the uttermost when He walked over the hills and through the valleys of Palestine. He was able to bring His uttermost salvation to multitudes in the days of the early church during the first century. The same Christ and the same gospel message are ours for this hectic, confused and serious day.

Christ thought in terms of the whole world, but He never overlooked the individual. He had time for one person. He had time for Zaccheus, bringing salvation to his house. He had time for the Samaritan woman at Jacob's well, speaking with her about the water of life. Andrew finds Jesus and then introduces his brother, Simon Peter, to Him, and this impetuous unstable heart is saved to a great service. Perhaps the best way to save all the world in time is to save one person at a time.

D. L. Moody was a young man when he accepted Christ. He was saved to the uttermost for he was used during his lifetime to win a million souls for Christ. A young man accepted Christ while a student in college. He offered to serve wherever Christ should lead. To-day he is Dr. Wilfred Grenfell, medical missionary to the fisher folk of Labrador. To read the book **Twice Born Men** by Begbie and the **Everlasting Mercy** by Masefield is to get a fresh conception of Christ's wondrous ability to save individuals who have lapsed into the moral depths. To read the stories of their conversions is to be reminded of the bits of art glass that were thrown away by the artist as of no value. But along came another artist one day who picked up these discarded pieces and patiently fitted them together to make an exquisite art window which was placed in a great cathedral. No one is hopeless if Christ can be given a chance. He can take hate out of a heart and plant forgiveness and love there. He can save men from vice and viciousness to purity and gentleness. He can make the dishonest, honest and the morally weak, spiritually strong. He is the wonder worker in the realm of the human heart. As we approach Easter and Pentecost every preacher and every worker in the church needs a fresh conviction concerning Jesus' power to save the individual.

Christ is able to save the church. In Him is life and He imparts this life to His church. It is a fact of history that the renewal of the church's life has never come from without but always from within.

Well might the church ask the question of the Philippian jailor when he said, "Sirs, what must I do to be saved?" The same answer would not be given to the church that Paul gave to the keeper of the prison on that eventful night. Perhaps the answer to the church would be something like this, "Oh, Church of Christ, if you would save yourself, be busy in the salvation of others." Two men were lost one day in a blinding snowstorm. They became numb with the cold. One of them lay down in the snow to die. His companion began to rub and jerk and slap him to put warmth into his body. After awhile he was restored. As they continued on their journey the man suddenly realized that by putting warmth into his friend's body he had put warmth in his own body. In other words, by saving another, he had thereby saved himself.

As the church keeps aggressive in her world evangelistic and missionary program under the leadership of Christ, seeking to save the world, she thereby saves herself. When she inverts her torch, forgets her world mission and the divine commission and becomes smug and complacent, it is then that the germs of dis-

ease and death begin their devastating work. Her best defensive is an offensive.

The church is divided. He is able to unite it. It is in unity that there is salvation. It is only in Him that the divisions can be healed and through Him that the oneness of His followers may be realized, according to His prayer. He is able to drive out suspicions, unbrotherliness, mistrust and discord. In their places He is able to bring trust, brotherliness, coöperation, understanding and harmony.

He is able to save society. Some doubt this. But to those who believe Him and are working with Him in the building of a new world, they share His deathless dream of a Kingdom of heaven on earth. It may be delayed, it may be hindered, but it will come to this earth as surely as the tides come in.

Rufus M. Jones of Haverford College said at the Jerusalem Conference: "No student of the deeper problems of life can very well fail to see that the greatest rival of Christianity in the world to-day is not Mohammedanism, Buddhism or Hinduism, but a world-wide secular way of life and interpretation of the nature of things. After all, the real struggle that is on to-day is between materialism and a spiritual interpretation of the universe." Jesus is able to save to the uttermost in this struggle and will.

One day they said to Jesus, "Why art thou come to torment us—what have we to do with thee?" Had you ever thought of Jesus as a tormentor? As long as something is wrong, Jesus torments men. He never lets them alone until that wrong is righted. Slavery was wrong. He never let up until men eradicated slavery. The saloon was wrong. He never let up until America outlawed it. He is keeping after us until we complete the task everywhere upon the face of the earth. War is wrong. He will keep at us until we drive war from the earth. Race hatred is wrong. He will torment us until this monster is no more and world brotherhood shall sit in its place, and love be enthroned as King.

Not in a long time have the followers of the Christ had more sobering moments than these that are upon us. With political and economic conditions as they are in our land and others, with 8,000,000 unemployed in the United States and with the long bread lines before the community kitchens and the longer and lengthening bread line before our churches hungry for the bread of life, who can be indifferent, complacent and inactive? With two-thirds of our world members of no church, Jewish, Catholic or Protestant, who of us dares be unconcerned or selfish?

The Master is on trial to-day. The world is saying, "What then shall I do with Jesus?" Shall He by any indifference of ours be crucified afresh and put to an open shame, or shall He through our devotion and love for Him, be proclaimed as the One who is able to save unto the uttermost them that come unto God through Him?—In World Call.

SUGGESTIVE PROGRAM FOR MISSIONARY MEETING

Children enter while pianist plays softly and impressively a variation to the old hymn, "The Ninety and Nine."
Song by the audience,
"The Call for Reapers."
Scripture reading
Matt. 28:18-20
Eph. 6:11, 12
II Tim. 2:3, 4
Rev. 2:17, 26, 27, 29
I Jno. 5:4
I Cor. 15:57.
Prayer.
Recitation—

JESUS DIED

Jesus died for you and me,
How happy we should be.
And die that those beyond the sea
From sin should be set free.

WHAT GOD EXPECTS

How much God must expect of us
In this bright land of ours,
Where all is hope and peace and rest
And happiness and flowers,
While our poor neighbors o'er the sea
Have nothing that is true.
I'll do my best to help them all
To Jesus Christ, won't you?

MY OFFERING

A prayer, a penny, a little song,
'Tis all I have to give—
But may they not help erring souls
A righteous life to live?

THE SOLDIER

Stand up like me for Jesus,
Ye men in foreign land,
Be proud to be a soldier
In Jesus' noble band!
Raise high the glorious banner,
Sing songs of victory
To God, the gracious captain
Who leadeth you and me.

GO YE

G is the Gospel of Christ whom we love,
O our obedience to Jesus above.

Y is for youth, the best time to begin,
E every soul that for God we shall win.

A the atonement of Jesus our Lord,
N every nation that knows not His word.
D our Deliverer, strong in His might,

T is the tempter, 'gainst him we must fight.
E everlasting the strength of God's arm,
A the Almighty who guards us from harm.
C is the crown that the faithful should wear.
H harvest-home all His reapers shall share.

A our allegiance to Jesus our King,
L is the light that His Gospel doth bring.
L is the life He for us freely gave,

N only name under heaven that can save.
A is for action to-day we must take,
T is the truth we must speak for His sake.
I our great interest in missions to-day,
O is God's order to go, or to stay.
N is for now,—hear the Master's voice call?
S is salvation He offers for all.

(Large white letters should be carried by the children. The children carrying the first four letters, G, O, Y, E, may stand behind the others on a slight elevation.)

I OFTEN SIT AND WONDER

I often sit and wonder, and I cannot understand
How any little children in any heathen land
Can ever, ever manage to live from year to year
Without the many blessings we love so dearly here.
They haven't any Bible, or any Sunday school,
They never heard of Jesus or learned His golden rule,
They never sing together the songs we love so well,
Or hear the Bible stories that all our teachers tell.
They haven't any Easter, with lilies sweet and gay,
They never know the pleasure we have on Children's day;
And, worse than all the others, or so it seems to me,
They haven't any Christmas, or any Christmas tree!
Poor, little far-off children, I wish that they could know
Our whole round year of gladness, and why we love it so.
And yet the time is coming when all the world will hear
The Name that makes us happy throughout the whole long year;
For every earnest effort and every earnest prayer
Is carrying the secret that we so gladly share,
That JESUS is the watchword, His love the golden key
To open pleasant pathways to them as well as me.

Song by the children—"Jesus Loves the Little Children of the World."

THE GOLDEN RULE

I would not like to live in lands
Where Jesus is not known,
Where no glad songs of praise are sung
To God upon His throne;
But where their prayers for help are made
To gods of wood or stone
That cannot hear or see or speak
Or help one to be good.

But if I lived in such a land,
How thankful I would be
To learn about the one true God
Who loves and cares for me.
I would be glad if someone came
Across the ocean wide
To tell me of the dear Lord Christ
Who for me lived and died.

So I must do what I would like
To have you do for me
If I were a poor heathen boy
And YOU lived HERE, you see.
My money I must give, and then
My prayers to God each day,
That He will bless His children
Who have not learned to pray.

THE WATCHMAN

(The part of the watchman may be taken by an elderly man. The children gather around him informally and he places his hand to his eyes and peers into the distance before answering their questions.)

First Boy:
Tell me, watchman, what you see,
From your station high,
Does the faintest ray of hope
Light the gloomy sky?

Watchman:
Yes, from out the distant east
Lo, a star I see,
Bright with glow of living hope,
Bright with mystery.

Second Boy:
Is it hope for all the world,
Men of every race?
Or to just a chosen few
Comes this heavenly grace?

Watchman:
No, its rays impartial shine
Over all the earth,
And where'er its radiance plays
Life and hope have birth.

Third Boy:
How do men secure this life,
Must a price be paid?
Upon all who use the light,
Must a tax be laid?

Watchman:
Yes, a fearful price was paid,
Son of God came down,
I can dimly see a cross,
And a thorny crown.

Fourth Boy:
Do all men accept the cross
And its import blest?
Or do many cling to sin
Weary and oppressed?

Watchman:
Yes I see a mighty horde
Grov'ling in despair,
Spurning off the proffered love,
Asking not God's care.

But afar victorious hosts
Forward press their way,
And the banner of the cross
Cheers them for the fray.

And upon their lips a song
I can faintly hear,
'Tis a hallelujah psalm
Sounding loud and clear.

Every knee shall bow to Him,
All, His power confess.
Every tongue shall sound His praise,
Prince of righteousness.

Recitation:

THE CRUSADER

O, who can hear unmoved these cries
That from the waiting nations rise?
Can go his way without a care
For brothers sinking in despair?
Let us go forth! The call is clear,
For Christ's own voice is sounding here.
"Whate'er is done for these," says He,
"E'en for the least, is done for me!"

Who now will speed us as we go
To lift this weight of human woe?
Who is there ready now to aid
The children's new and fair crusade?
Who now will speed us with a gift?
Who now to God will prayer uplift
To haste the conquering march that brings
The triumph of the King of Kings?

Solo, "Africa."

THE WIDOW'S MITE

(Two young men and two young ladies.) (Seat the four naturally and comfortably in good position for audience and as if conversing.)

First Girl:
Speaking of benevolence, our minister preached a sermon yesterday that gave me a lot of comfort.

First Boy:
What about?

First Girl:
The widow's mite. I always love to read about it and to hear it read or used as a topic in benevolence addresses and sermons.

Second Girl:
It is a lovely story, but it makes me uncomfortable. You know she gave all she had.

First Girl:
Oh, I never dwell on that. I just think how little her gift was and how Christ approved it. I always remember with contentment when I contribute, that she gave more than all the rest.

Second Girl:
But that was because she gave out of poverty and they out of abundance. Our pleasure in the story seems to be how we take it. You like it because of the value set on the small gift. I like it too, but I feel discomforted because it always suggests to me that I ought to give all I have.

First Boy:
Do you mean then we shall not be fully approved unless we give all?

Second Girl:
How far would He approve if that were so! No - - - I hardly think it would be sensible to go so far. But I can't help an uneasy feeling on unworthiness sometimes because I haven't turned in my last penny.

First Boy (to Second Boy):
What is your idea as to what the widow's mite should most impress upon us?

Second Boy:
The idea that satisfies me is one I got once from a Bible class teacher.

First Boy:
Well what is it?

Second Boy:
Understand I make no personal application.

First Boy:
Of course not.

Second Boy:
He said people are usually taken up with one of two notions. One that the small amount was sort of poetic glory, or that the fact that the widow gave all makes her a splendid but impossible example.

First Boy:
That causes me to feel justified in imitating her small gifts I suppose, and others to be unhappy because they are not willing to give everything away.

Second Boy:

Some, doubtless. But the better judgment knows that the approval of Christ was given to the woman on account of the abundance of her love in contrast to these who exhibited in their gifts simply abundance of money. The size of the gift, great or small, is not the thing, nor is its relation to what we have.

First Boy:

It seems to me a gift must have approval according to its relation to what we have.

Second Boy:

Of course to give all took great love—enough for the great blessing that made the widow a lesson to the world forever. Her gift was glorious because it expresses a glorious spirit.

Second Girl:

All the same, had she given much out of more she would not have it told as a memorial of her.

Second Boy:

The good Samaritan had more money than he spent upon the man who had been beaten and robbed. Yet he is also an immortal example.

Second Girl:

Well—examples aside, what do you think should be a universal rule of giving?

Second Boy:

I am not one to make a universal rule. But each should surely meet every need he can as far as he can. Having done what he could he needn't worry—Christ commended that. The widow's mite and the good Samaritan's ministry are both illustrations of great love.

First Girl:

Then I am to have no more comfort from the widow's mite!

Second Boy (Smiling):

Not simply because she gave so little.

Second Girl:

And I am not to feel condemned because she gave all!

Second Boy:

Not if you give with her love. "For if I bestow all my goods to feed the poor and have not love I am nothing."

First Boy:

It strikes me the widow's mite should comfort us when we have given less than we long to, for such a woman must have done that.

Second Boy:

It strikes me so too.

First Girl:

If we were like her in love and gave accordingly, the question of how much we ought to do would be settled forever.

Second Boy:

Well, giving from a sense of duty will help us to grow in the grace of love.

First Boy:

And the grace of love will stimulate the sense of duty.

Second Girl:

There's no end to it. (She rises.) (All rise.)

First Girl:

Since there's no end to it, suppose I declare again that I love the story of the widow's mite.

The Others:

So do we all.

First Girl:

And I have learned a new lesson from it.

First Boy:

I think we have each learned one.

(A short talk by either the pastor or missionary superintendent on current events in our missionary work.)

Song by audience: "We've a Story to Tell to the Nations."

Offering.

Closing Prayer.

THE STEWARD'S STRENGTH

By Mabel C. Falley

"Jehovah is my strength and my song."

I came with fingers bruised and torn,
From toiling in the sun;
Christ whispered as He healed my hurt,
"Let me work, little one."

I strove to be some worthy thing,
My life, my all to give;
Until I heard my Saviour say—
"Sit still and let me live."

I tried in agonizing prayer
To pour my soul away,
Till Jesus whispered tenderly,
"Hush now, and let me pray."

I cried, "O blessed Lord, behold
My newborn love to Thee!"
He drew me to His breast and said,
"That was my gift to thee."

—The Stewardship Spokesman.

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest and the time of reaping,
We shall come rejoicing, bringing in the sheaves.—Knowles Shaw.

CONGO INLAND MISSION

RECEIPTS

August

Cent. Conf. of Men.	360.00	
Wadsworth Miss. Society	10.00	370.00
Def. Men. Conference		500.00
Miss. Church Assoc.		4.58
Conf. of Def. Breth. in Christ—		
by Bethel Church, Inman, Kans.		92.00
Medical Fund—		
Cent. Conf. Endeavorers	83.34	
Mission Friends, Kansas	100.00	183.34
Educational Fund—		
Edwin H. Moser	10.00	
Y. Ladies' S. S. Cl., Salem Church, Flanagan, Ill.	15.00	
Miss Anna Toews' S. S. Cl., Enid, Okla.	10.00	
Miss Addie R. Gordon	2.00	
Mission Friends (Kansas)	100.00	
Transferred from C. C. of M.	62.25	199.25
Evangelistic Fund—		
Caroline Nussbaum	25.00	
Levear Bowman	5.00	
A Friend	15.00	
Amos Neuhauser	50.00	
Mission Friends (Kansas)	100.00	
Transferred from D. M. C.	50.00	
Trans. from C. C. of M.	12.50	257.50
Promotional Fund—		
Mrs. Carrie Buergen (Subscription)	.50	
Miss Edith Kruse	.50	
Ralph Forney	1.00	
John Y. Sharp	1.00	
Anonymous	3.00	
Mr. Jim Willson	3.00	
H. H. Moser (2 subscriptions)	1.00	
Frank Yoder (subscription)	1.00	11.00
Passage Fund—		
Transferred from D. M. C.	600.00	
Trans. from Evang. Fund	457.00	1057.00
Total		2674.67

September

Cent. Conf. of Men.	83.60	
Wadsworth Men. Church	20.31	103.91
Miss. Church Assoc.		20.83
Conf. of Def. Breth. in Christ		31.33
Medical Fund—Mrs. John P. Unruh		1.00
Educational Fund—P. W. Plemmons		3.00
Evangelistic Fund—		
Friend, Inman, Kansas	50.00	
Bap. Ch. Miss. Soc., Findlay, O.	10.00	
Mr. & Mrs. Harold F. Gustafson	12.50	
Transferred from C. C. of M.	10.00	82.50
Total		242.57

PROJECT SUPPORTERS

I. Outstation Renewals—

Mr. & Mrs. A. D. Stamm, Stryker, Ohio.
Mr. & Mrs. Palmer Moser, Berne, Indiana.

Outstations New—

Mr. & Mrs. E. W. Rediger, Washington, Ill.
Elementary S. S. Division, Silver St. Church, Goshen, Indiana.

II. Student Renewal—

Mr. & Mrs. C. C. Moser, Flanagan, Ill.

III. Pupil Renewal

Mr. & Mrs. Howard Hefner, Topeka, Ind.

WE EARNESTLY URGE YOU

I. To at once renew your pledge if it expired during 1933.
II. To come to the help of the work by becoming one of 75 new Outstation supporters at $50.00 each.
III. By becoming a student supporter at $15.00 each.
IV. By taking a pupil support at $10.00 a year.

Address

THE CONGO INLAND MISSION

720 West 26th Street Chicago, Illinois

THE CONGO INLAND MISSION FIELD STATISTICS FOR THE YEAR 1932

The Activity	Charles-ville	Kalamba	Nyanga	Mukedi	Total
Evangelistic Department (Station)					
No. of missionaries	3	5	3	4	15
No. of native helpers	3	3	3	1	10
No. of church members Jan. 1, 1932	768	275	51	68	1162
No. added during year:					
By baptism	132	97	60	16	305
By letter	45	7	0	0	52
By confession	6	7	6	38	57
Total added	183	111	66	54	414
Deducted during the year:					
By death	4	3	0	2	9
By having moved	3	25	0	1	29
By expulsion	5	16	10	40	71
Total deductions	12	44	10	43	109
No. of members Dec. 31, 1932	939	342	107	79	1467
Outstations—number	79	24	24	10	137
No. of baptisms	615	70	34	0	719
Total baptized members	1554	412	141	79	2186
No. of marriages celebrated	5	4	14	6	29
No. of funerals conducted	4	4	1	4	13
No. ordained deacons	2	1	2	0	5
No. assistant pastors	1	1	0	0	2
Sunday morning church attendance	564	475	500	338	1877
Sunday school attendance	564	475	500	338	1877
Sunday evening attendance	276	236	200	243	955
Prayer meeting attendance	152	305	200	213	870
Morning chapel attendance	230	290	200	248	958
No. regular outstation teachers	43	24	15	2	94
No. student outstation teachers	41	0	9	8	58
Total church offerings (francs)	6261.90	4545.45	4437.60	2827.	18071.95
No. old people cared for	17	0	0	0	17
No. orphans supported by church	2	0	0	2	4
No. widows supported by church	0	4	0	1	5
No. blind supported by church	19	0	0	0	19
Educational Department					
No. boys on mission compound	134	84	65	140	423
No. girls on mission compound	45	50	52	60	207
Total boys and girls	179	134	117	200	630
No. tribes represented	4	10	2	3	19
Av. No. station school attendance	285	243	210	310	1048
Av. No. outstation school attendance	2557	1065	1051	364	5037
Total av. school attendance	2842	1308	1261	674	6085
No. station catechumens	200	295	146	98	739
No. outstation catechumens	1263	961	743	0	2967
Total No. Catechumens	1463	1256	889	98	3706
No. teachers & helpers in station schools	11	18	13	15	57
No. Graduates in year	3	13	37	11	64
Medical Department					
No. of medical assistants	1	2	4	1	8
No. treatments given	4000	3234	5000	2733	14967
No. cases sent to doctor	10	4	60	3	77
No. Christians died	3	2	1	2	8
No. babies born to Christians	3	3	12	11	29
No. Christian children died	1	0	0	0	1
Industrial Department					
Average No. of workmen	10	5	1	2	18
Av. monthly wage (francs)	27	38	26	17	
Av. weekly rations (francs)	2	0	0	0	
No. of student workmen	11	0	13	0	24
Wages (francs)	18	0	22	0	
No. buildings repaired	12	18	2	3	35

The Activity	Charles-ville	Kalamba	Nyanga	Mukedi	Total
No. buildings re-roofed	3	12	5	1	21
No. mission men in school	7	0	35	0	42
No. buildings erected—					
Brick without tin roof	1	0	0	0	1
Mud buildings	6	11	0	9	26
Agricultural Department					
No. acres under cultivation	150.0	42.8	60.0	50.0	302.8
No. of acres cultivated in 1932—					
a. Manioc	28.0	7.3	10.0	30.0	75.3
b. Millet	10.0	1.9	5.0	5.0	21.9
c. Corn	18.0	6.0	0.0	3.0	27.0
d. Peanuts	3.0	2.9	3.5	5.0	14.4
e. Sweet potatoes	.5	2.8	3.0	2.0	8.3
f. Other things	4.0	3.4	0.0	5.0	12.4
Total acres cultivated 1932	63.5	24.3	21.5	50.0	159.3
Station Department					
No. of water men employed	3	0	3	4	10
No. of woodmen employed	3	4	3	2	12
No. of messengers per month	1	1	1	1	4
No. of garden boys paid by mission	2	2	0	2	6
No. of animal and poultry boys	1	1	3	4	9
Business Department					
Total francs received for station—					
From mission office	43515	42265	42240	42718	170738
Other sources	12882	1553	4919	243	19597
Total francs	56397	43818	47159	42961	190335
Dollars at 35 francs	1161.35	1252.00	1347.40	1227.43	4988.18
Total francs disbursed—					
Evangelistic Department	16652	10635	3872	2743	33902
Educational Department	7455	4969	10837	29064	52325
Industrial Department	11436	6552	5675	3305	26968
Agricultural Department	9339	571	722	779	11411
Station Department	7353	8631	4727	6059	26770
Medical Department	3754	2682	5292	1008	12736
Transport		3830			
Car Fund					
Balance on hand (francs)	2461	2150	3128	4078	11817
Total francs received	6872	5286	5863	19447	37468
Total francs disbursed	3705	7304	7482	14018	32509
Balance francs	6166	132	1510	9506	17314
Mission Property					
No. hectares in concession	64	107	104	80	355
No. hectares of land owned	0	7	0	0	7
No. permanent buildings	12	3	0	6	21
Value of permanent buildings	$6240.00	800.00		1425.00	8465.00
No. temporary buildings	22	15	13	16	66
Value of temporary buildings	$1365.00	3500.00	800.00	800.00	3465.00
Value of furnishings	325.00				
Value of tools & supplies	250.00	175.00	90.00	90.00	605.00
No. of mission automobiles	1	2	1	1	5
Value of mission automobiles (not given)					
No. of livestock—					
Goats	24	7	33	17	81
Cows		4			4
Sheep			4		4

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AFRICA

Words by R. L. Hartzler
Adapted from "Argentine" by J. W. Shank

Spanish Melody

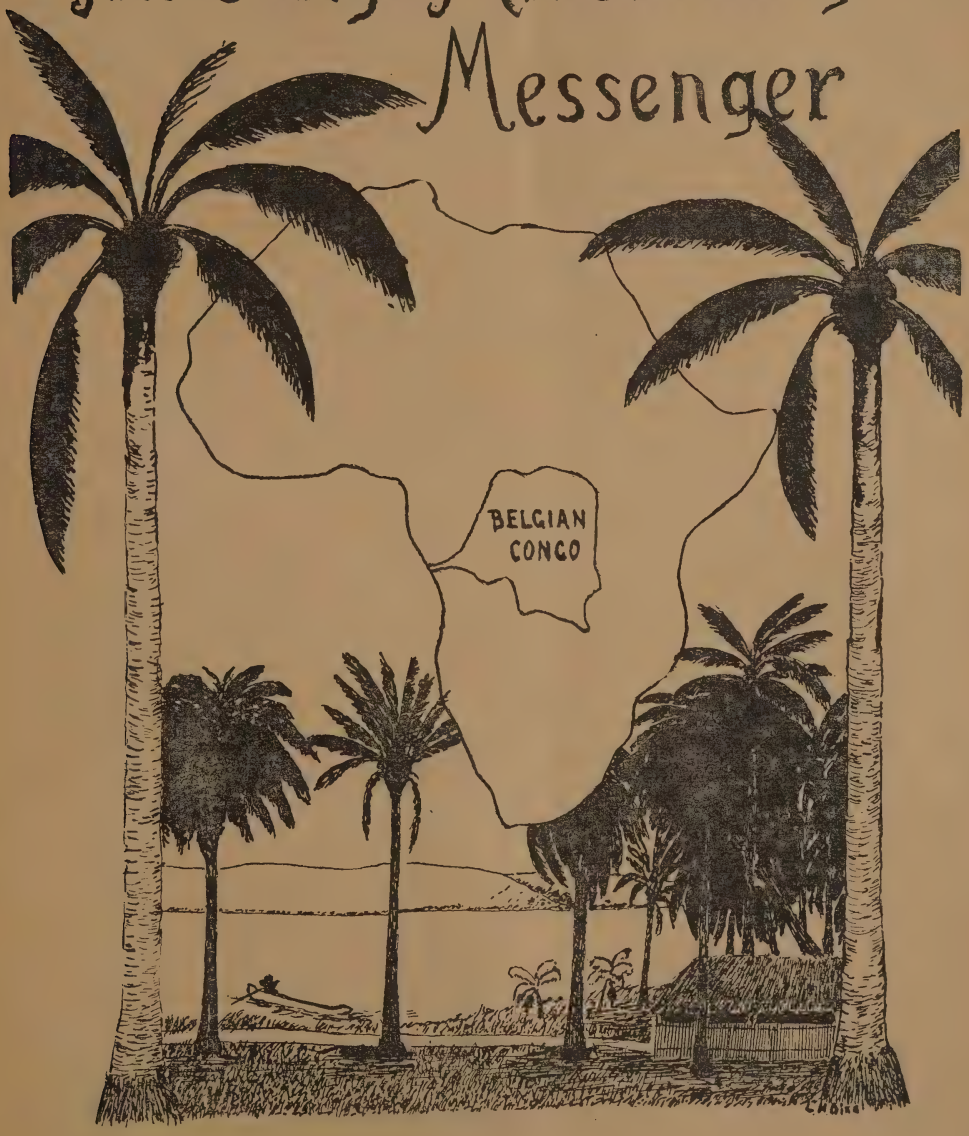
1. Far o'er the o - cean Lies a land of o - pen door; Long is the jour - ney To that dis - tant shore; And with-in its bor - ders Count-less souls in dark-ness sleep, Know-ing not our Sav - ior, Or His love so deep.
2. Great land of sun - shine, Land of stream and roll - ing plain; Land long neg - lect - ed, Land of won-drous fame; 'Tis so long you've waited For the Gos - pel we can bring; Are your chil - dren dy - ing. Know-ing not their King?
3. Far o - ver yon - der In the land of won-drous fame, Mil - lions are dy - ing, Lost in sin and shame; Let us haste to save them, Let us give and let us pray; For the Lord has called us, We must help to - day.

CHORUS

Af - ri - ca, dark Af - ri - ca. We have heard our Mas - ter's call; Fear not, oh, de - spair not; Je - sus died for all.

VOLUME V NUMBER 4

The Congo Missionary Messenger



MARCH

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THE CONGO INLAND MISSION

A CO-OPERATIVE MISSION IN THE BELGIAN CONGO

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Address of mission and all missionaries:

Charlesville, Kassai District, Congo Belge, Africa.

Cable address **Conim, Charlesville, Congo Belge.**

The above missionaries represent the following religious bodies:

Mennonite General Conference (3)
Central Conference of Mennonites (6)
Defenceless Mennonite Conference (6)
Conference of Defenceless Brethren in Christ of N. A. (2)
Mennonite Brethren (1)
Missionary Church Association (1)
Bethel Church of Inman, Kansas (2)

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THE CONGO MISSIONARY MESSENGER

Vol. V MARCH, 1934 No. 4

THE CONGO MISSIONARY MESSENGER

Published quarterly by the Publishing Committee of the Congo Inland Mission Board, 610-614 Walnut Avenue, Scottdale, Pa., and 720 West 26th Street, Chicago, Ill.

Literature and Tract Committee: Chairman—Rev. A. M. Eash, Rev. G. P. Schultz, Rev. W. B. Weaver.

Editor: Rev. A. M. Eash.

Contributing Editors: Mrs. E. A. Sommer, Mrs. Earl Salzman, Rev. J. P. Barkman, Rev. F. J. Enns.

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EDITORIALS AND COMMENTS

THE ANNUAL C. I. M. MEETING

The Congo Inland Mission Board will meet in annual session on Tuesday, March 13th, and will probably continue the meeting throughout two days. The meeting will be held at the office at 720 West 26th Street, Chicago, Illinois.

Notice is hereby given that any candidates desiring to make application for service in the mission will need to make their application in writing to the Secretary of the Board sufficiently in advance so that the proper application blanks can be furnished to them, properly filled in and returned before the time of meeting.

Also, any items of business to be suggested by any member of the Board or of the constituency will need to be placed into the hands of the Secretary sufficiently long in advance so that they can be given advance consideration by the Executive Committee and, if considered advisable, be placed in the agenda for the meeting.

All are urged to pray that the Board may be granted much wisdom in the transaction of its business.

ONE DOLLAR OR MORE

The fiscal year of the Congo Inland Mission Board ends with the last day of February. The Board is very grateful for the many faithful supporters of 1933 and realizes that many contributions have been made only at great personal sacrifices. Your help in the past has been and is now greatly appreciated.

There are, however, great financial needs at present, both for the support of the missionaries and the work in the mission.

A suggestion appeared recently in a certain church publication which appeared to the writer as being very practical. The writer of the suggestion felt a concern for the missionary work of his denomination and he proposed that every member of the denomination pay ONE DOLLAR OR MORE into the missionary treasury as a special emergency offering to provide for the immediate needs in the missions and institutions. He estimated that such an offering would provide sufficient funds to insure the proper operation of the institutions and the proper care for the missionaries. The suggestion was good and practical.

ONE DOLLAR OR MORE from five thousand people—and there are more than that number of members in the Congo Inland Mission supporting constituency—at this immediate time would enable the Board to do the following:

1. Pay all the field allowance money for all the projects to date.
2. Pay all of the unpaid missionary allowances to date.
3. Pay all the deficits now existing in a number of the funds.
4. Pay every outstanding bill.
5. Pay our past and present dues to the Congo Protestant Council.

Your contribution of ONE DOLLAR OR MORE at this particular time would

1. Give new courage to the burdened missionaries.
2. Provide for the support of all the activities in the mission.
3. Give the Board courage to plan to provide missionaries to relieve those who need to return home on furlough, insuring that none of the present stations would be closed.
4. Make some present creditors very happy (including the printers).
5. Lift a great burden from the Board.

ONE DOLLAR OR MORE contributed to the work of the Congo Inland Mission before the end of February from each of five thousand people—three thousand Christians in Central Africa would surely rise up in profound appreciation and God would surely mete out a special blessing.

RENEWING YOUR SUBSCRIPTION

Many subscribers are in arrears. ONE DOLLAR will renew your subscription for three years. That ONE DOLLAR can be your contribution toward the special fund we will need to pay all our obligations to missions, missionaries and other creditors. Your renewal will be gratefully received.

A NEW MENNONITE MISSION IN AFRICA

At this writing two representatives of the Eastern Mennonite Board of Missions and Charities are somewhere in the Egyptian Sudan in the vicinity of Khartoum, Egypt, making preliminary investigations having in mind the opening of missionary work. The latest reports coming from these brethren are to the effect that, while they had originally considered either the Sudan or Abyssinia as the most likely field, now the leadings are rather to the large Moslem population of Tanganyika on the east side of Lake Victoria.

The brethren making the investigation are Elam Stauffer and Orie O. Miller. Brother Miller has seen extensive service in several foreign countries since the World War. He was one of the first workers with the Near East Relief in Syria. Later he gave valuable service in the relief and reconstruction work conducted by the Mennonites in Constantinople and Southern Russia. Several years ago the Central Mennonite Relief Committee sent him to Paraguay, S. A., to render aid to struggling Mennonites in the Chaco. He goes on this trip as an investigator, accompanying Brother Stauffer, who is expected to remain in the field selected and launch the work after the investigation has been concluded.

For a number of years the Mennonite Board of Missions and Charities—with which this eastern board is closely associated—has been interested in starting a work in Africa. The severe economic depression caused a delay in the matter and now the Lancaster County, Pa., Mennonite Conference, represented by the E. M. B. of M. & C., has started the investigation on its own initiative.

We believe that much study and prayer has preceded the present movement and pray that God may make of it a great blessing. There are still areas in Africa in which the Gospel message has not been given. There are fields that are "white unto harvest."

There are, however, reasons for wondering if there are not already too many small missionary organizations at work in the foreign field. Past experience has proven that the small missions cannot well stand alone—that on the mission field they are compelled to counsel and coöperate with other missions. Have we not progressed far enough as Christian groups in our missionary endeavors to see the wisdom of working in sufficiently large groups so that the many problems which can only be solved through a larger coöperation will not entirely overwhelm us? It is just possible that sometimes we permit certain points of denominational distinction or personal pride to be considered of sufficient importance to impel us to procedures in which ultimately we are forced to ask for and receive the counsel and coöperation of

the very ones from whom we had hoped to remain distinct.

May God direct very definitely in the final decisions that shall be made after the above mentioned brethren have completed their investigations.

THE NEXT ISSUE

Already preliminary reports of the Annual Missionary Conference held at Mukedi station in December, have been received in the office. The promise and expectation are that the next mail from Africa will bring the complete reports of the work in the mission during 1933. These reports will be submitted to the Annual Meeting of the Board to be held in March and will then be published in the next issue of this publication.

We can assure you in advance that the next issue will be extremely interesting. Many of us have been eagerly awaiting the word which will tell us of the progress made during the year. The mission has operated on greatly reduced funds simply because your contributions have been reduced. Some have felt that this would not work a hardship on the mission but might force the work onto a more economical basis. Already we are able to state that such feelings were not justified. The work has been forced to economize but that has called for the dismissal of teachers and the sending of children back to pagan villages and life. We have reasons for believing that the work has been greatly hindered and has suffered serious losses. The next issue will tell a part of the story.

Also, we believe that it will be worth a year's subscription price to be able to read the forthcoming reports. Some may have forgotten that there are printing bills to pay and that, if unpaid, they simply accumulate. Would it not be possible for one thousand subscribers to send in their subscription renewals before the next issue goes to press? The subscription price is only **Fifty Cents** for one year or **One Dollar** for three years.

WE CO-OPERATE

The **Congo Inland Mission** is very distinctly a coöperative mission. This designation says that the work done in the Congo Inland Mission represents the united service of various groups of homeend Christians. Mennonites predominate in the homeend representation, yet there are individuals and churches of a number of denominations who are faithfully sharing in the support. While it is also true that the large majority of the missionaries of the past and present are members of the Mennonite church, workers of a number of other denominations have rendered large and faithful service in the past.

At the present time three branches of the much divided Mennonite Church are represented on the Board. These are, The Central Conference of Mennonites, the Defenceless Mennonite Conference and the Conference of Defenceless Mennonite Brethren of Christ in North America. Also, definite support obligations are assumed by either Conference, individual congregations, Sunday School groups or individuals by the Missionary Church Association, the Mennonite Brethren, The General Conference of Mennonites, one Independent Mennonite Church, Disciples and Baptists. There are no doubt also individuals of still additional denominations who are giving regular support but whose denominational affiliations have never been specifically designated to us.

As to missionaries at the present time, a careful reading of the inside of the front cover page contains an interesting revelation. The Board and homeend supporters may know these individual workers as having certain denominational connections but when once they reach the mission these connections are sufficiently forgotten or covered up so that the entire body of missionaries constitute one unit of missionary workers. Denominational names are not used in the mission. While neighboring missions know the general source of support and while the missionaries always take an attitude of appreciation for and coöperation with the homeend supporters, no denominational name is used in its designation. In Africa our mission is, "The Congo Inland Mission." Our native Christian church is in spirit a part of the large brotherhood of Congolese being built up by the united missionary forces of all the Protestant missions.

We can consider this splendid coöperation which has so effectively featured in building up a large work of God in Central Africa, a reason for devout thanks to our God. No doubt there have been many occasions on which some individual or individuals—or even denominations—might have felt led to assert himself or themselves in an effort to promote some personal interest or opinions, but always the saner course has prevailed

and for more than twenty years the Congo Inland Mission has stood as an evidence that we are sufficiently Christian to place the cause of Christ on the mission field first. May God be praised for this very splendid Christian spirit and service!

It has in the past been necessary—and is necessary to-day—that, in the consideration of the welfare of the work in the mission, the internal workings and programs of any coöperating group be fully respected by all of the other coöperating groups. When that day comes that any one of the groups coöperating undertakes to dictate to any other of the coöperating groups on any points of its policy of work aside from that in the Congo Inland Mission, the entire cause will be wrecked. A parable follows:

Mr. A. and Mr. B. have agreed to coöperate in the manufacturing of farm implements. Both of the gentlemen are married men with families. Each one owns his own home and has his personal interests in his home and family. When they enter into the manufacturing partnership, they do not write into the articles of coöperation the fact that Mr. A. must fully respect Mr. B. in the ordering of his own family life and in the care for or disposition of his own property, and that the same attitude must be maintained by Mr. B. when the private affairs of Mr. A. are concerned. In the manufacturing of farm implements they are partners while in the maintenance of their home and family each is his own master.

Now it may happen that in the case of the religious groups coöperating in the conduct and support of the Congo Inland Mission, each group has other definite interests in no manner related to the coöperative work. One may promote orphanage work, another caring for the aged, still another hospital work and others educational, rural or city missionary work. The work of the Congo Inland Mission is that in which the coöperating is done and, as in the case of Mr. A. and Mr. B. in the foregoing parable, each group scrupulously respects the good judgment of the other coöperating parties in the conduct of those personal affairs. Because this has been done in the past, the Lord has been able to signally bless the united efforts. If this is continued as a policy in the future, there is every reason for believing that these blessings will continue to flow upon the work. Coöperation with an individual in any single activity never presupposes a proprietorship of all the other interests and activities of that individual. No doubt before this coöperative work was launched all of the questions of character and involvements were sufficiently considered so that the coöperation could not be considered an "entangling alliance."

There are certain times in the experience of any movement when the movement can be more easily wrecked than at other times. This is such a time in the Congo Inland Mission. Many of the supporters are in arrears. The work on the field is suffering because of lack of funds. The mission is undermanned and workers are living under a severe strain. The Board has been exerting a united effort to increase the support. We are all laboring under a tension because of the abnormal economic situation.

Since this work is of God and has been so signally blessed during the past years, it is only reasonable to believe that Satan is much concerned lest these blessings be continued and the work continue to grow. He is sufficiently astute to know the strategic time and place for his own work and can well know that, if he hopes to do any disrupting work, this may be an opportune time. All that he needs to have is a few disgruntled, disappointed or overzealous individuals and a time like this when the acute situation and tensions exist. Brethren, "Watch and pray lest ye enter into temptation."

THE BASEL MISSION

The Mission Church of this society on the Gold Coast is, next to the Wesleyans, the largest Protestant church of West Africa. It has 55,600 members, 41 native pastors, 600 catechists and teachers. This growth has been reached since 1917 when there were only 25,000 members. Three important points were ascertained by the recent visit of the inspector, Dr. Hartenstein. First, the need of the mission for the native church, both the training of further efficient native help for evangelization and the spiritual deepening of the congregation. Second, in view of the powers of the old religions, which have been overwhelmed by the rapid evangelization of this region, but which are by no means dead, are showing a determined opposition. Third, the relations between the Scottish Mission and the Basel Mission bid fair to develop into an increased friendly and closer activity.—Exchange.

NEWS FROM CONGOLAND

REPORT FOR THE SUPPORTERS OF NYANGA OUT-STATION WORK

Nyanga Station, Sept. 16, 1933.

Rather than report on the individual out-stations this term I shall write on what is being done to help the teachers in their teaching problems, in their preaching, and in their devotional life.

The teachers, their families, and the baptized Christians were all asked to come to the station August 17. All teachers with families came, though some somewhat late. One sent in that his wife was very sick, and needed medical attention. A hammock was quickly sent and she was brought in. The distance was nearly thirty miles, she was very tired, the fever rose to over 104, but again the Lord graciously undertook.

The 18th we had four weddings in which were married one teacher, and two which are leaving to-day to be put into villages, and one helping with physical labor. In the evening a song and prayer service was held. The next day, Saturday, was set aside for spiritual blessings. At six a. m. and again at nine a. m. services were held at each of which three spoke. In the afternoon the teachers' wives were gathered for a meeting, after which teachers, station leaders, and missionaries had a social hour during which they ate together. Sunday there were the regular morning services in an overcrowded chapel, Sunday school, Lord's Supper, and a song festival in the evening. Monday the people began to scatter, but the teachers remained for a two weeks' institute.

Regular classes were held at six, seven, nine and 10 a. m. At six, stress was laid on getting main thoughts out of sermon texts under a native leader. The main topic for the seven o'clock period was the work of the Holy Spirit by Miss Unrau. This period was especially intended to help the teachers in their devotional life, to bring about a greater consecration. During the ten and eleven o'clock period Mrs. Enns and I taught them new songs which Mrs. Enns had sung with the choir. We also taught them rudiments of music and conducting singing. A group of them could read notes in any key, either clef at the end of the period, though only slowly. The new songs, and learning how to beat time to the different songs took well with them.

Leaflets were distributed giving helps in methods of teaching catechism, and others outlining the memory verses and Bible stories to be taught the next three months. The latter this time happen to be seventeen stories of the after-resurrection period and the beginning of the church. Other leaflets outlined the Sunday School lessons for another four months.

I wish those sacrificing for this work with the teachers and out-stations could have heard the testimonies regarding the help received these two weeks.

Yours for Africa's needy,
F. J. Enns.

A statistical report is to be made at the end of the year.

Mukedi, August 16, 1933.

Our Dear Christian Friends,

Time has passed rapidly since the last letter we wrote to you, and it may be that it seems as though we have forgotten you, but that surely is not the case. We often think of you and the many trials that you must have. Nor do we forget to remember you in our prayers.

We have been very much disappointed in hearing that the Moser family is being delayed, for we had so much hoped that they would get here this month and we were highly anticipating their arrival when we were informed that they had not left the Homeland and that there was no definite date set for their sailing.

Just the last few days Miss Doering has been with us, and we have called the out-station teachers in for a week, as they nearly all knew her quite well, as she had been here at this station for some time. We are giving the teachers a bit of training while they are in, and hope that when they again return to their work that they will be a little better equipped with knowledge to take care of their work properly, for it is no easy task to teach a large number of natives, especially when many are forced to go to school by the

chief. We trust with the little reviewing that they are getting and the extra Bible teaching that Miss Birky is giving them they will go out with greater enthusiasm to be better missionaries for their Master.

There are two weeks of school vacation left after this week and then we will all be very busy again. It is a relief to have a vacation of one month three times a year from the regular routine of school work, but that month is generally spent in trying to improve the methods in use the previous term. The relief is in the fact that there are not natives around you all the time.

Next week I am thinking of going out to the outstations and check very carefully as to what has been done at each station. I had hoped to get it done long ago, but it seemed as though it was impossible to get away. We should like to have a careful record of what each pupil in the outstation school is doing. In that way we will be able to choose the ones that will be the most promising teachers. Heretofore we have had to choose from the boys that wished to come to the mission, and often we did not know who would be the most likely one to make a teacher in time, and truly there are disappointments in some of them, but then in some of the others we find wonderful traits. It seems to me that practically all of the first training ought to be done in the outstation schools. If we can then pick the cream of the outstations we will at least eliminate some of our disappointments, and also discouragements. It will take two weeks or more to get to all the schools but it is of great importance and it must come first now.

Just at this time we are trying to get more girls from the villages to come to the mission, but we do not make the plea to the girls but to the chief. As a matter of fact we tell him how many we want and that is the end of that. We do not always get what we ask for unless we continue to go after it. In this case we are asking all the villages around us to give us girls and thus far five have arrived. The village people all seemingly oppose to have their girls leave the village. The men and young men are the strongest opposers that we have. You must not forget that the women are not free to have their way as in America, but they are directly under subjection of their husbands. The girls are generally married before they start developing and often at the age of eight or nine. Among this tribe there is no large dowry, for which we are very thankful, but on the other hand the one who wishes to take a girl to be his wife, gives the father some palmwine to drink and the natives are so fond of palmwine that they will do most anything for a drink. Once the father has a drink of palmwine from the one who wishes to marry his daughter he is not very apt to let her go to anyone else. It is larger girls we are wanting, and not those of six, seven or eight years of age.

Miss Birky had a chance to go to a neighboring mission (Mangungu) yesterday and so she went. We are expecting her back again this evening just before dark. It so happened that a truck from a Mission quite a distance from us was going there and coming back to-day, and thus afforded her a chance to get away from here.

The rainy season has made its appearance now and we are so glad for the rain. We are hoping that it is not only a rain or two in the dry season, although that is also possible. Last year the rains started at about this time too, so we are in the hopes that they will keep up now.

With Christian love to all of you,

Mr. and Mrs. V. J. Sprunger.

Charlesville, Congo Belge, W. C. Africa,
August 17, 1933.

Dear Coworkers at Home:—

Our hearts are voicing the praises of the Psalmist, "Bless the Lord, oh my soul, and all that is within me, bless His holy name" (Psa. 101:1) for the marvelous manifestation of our Heavenly Father's faithful, loving care for us. And we want to pass it on to you; perhaps it may strengthen the faith of some as it has increased our faith.

Five weeks ago my wife accidentally fell on some rocks, severely bruising her left leg, and as a consequence was necessitated to remain in bed for nearly four weeks. At the time we could not understand why this should happen, because it was the closing of the school term and so much was to be done. But we praise Him, that He gave her peace and the assurance that it was for some good, and so she rested in the Lord. That it was indeed for some good, even a blessing, and showed the sovereignty of God in knowing the future and planning for us was manifested to us in the following way:

We planned to make an itinerary trip to our outstations in two new tribes, the Bashilele and the Banjemba. The latter is

considered the most hostile tribe of our Mission, and two of our teachers have entered into that tribe the past three months. The Bashilele also, as you know, have been very hostile, and with the exception of a few villages have become willing to accept the gospel in the past two years. On a previous visit we promised them that, the Lord willing, we expect to visit them again within six weeks. In the meantime, however, Evelyn fell and therefore the trip was cancelled until later, and while she was still in bed we heard rumors of an uprising in the very tribe we expected to visit and an attempt to kill one of the State Doctors with an arrow. Back of it all is spirit worship, their native witchcraft and medicine which they still love, and they do not want the white man, either State or Mission or the Mission's God. They plan to kill all white people and then some of the native Christians of that tribe, and others.

Then last Sunday afternoon one of our native Christians who had been out visiting the villages to learn more of the situation, came to us with the following report:

One night a teacher was returning to his village with a relative of his, and they were carrying a board between them, one on each side of the road, each with a lighted torch in his hand, giving the same effect as the two lights of a car. (By the way the natives do not usually carry things in this manner; they more often carry things tied to a pole and one follow the other.) No doubt this unusual procedure, and the fact that the natives were expecting us, so deceived the village people that they thought it was us in the Mission car. They said "Oh, the machine is coming." They took their native guns, bows and arrows and knives, and went out to meet the supposed car. The teacher's wife, seeing this, said to them, "Where are you going?" They replied, "To meet the machine." She then said, "But do you go to meet a machine with bows and arrows, guns and knives? You remain here." They stopped at the teacher's house and when the teacher arrived and he saw them with their fighting things, he inquired, "What did you intend to do, kill me?" They answered, "No, we thought it was the Mission machine and the white chiefs, but you have lied to us for the white chiefs have not come yet." By these words and further information that they are striving to kill some white man, so that they would receive strength for their medicine to kill all the other white people, the teacher realized that they wanted to kill us, and no doubt would have done so. Only God's providence prevented by the accident to Evelyn's leg, which hindered us from going when we planned, and when they were expecting us. The teacher said that previously they had been asking just when we would come, and they told the teacher that they expected to kill us, because they said that, "Your chief never carries a gun or arrows or a knife, so we can kill him easily, when he shakes hands with us." Think of that! The State officials, you see, usually go armed with guns and also have soldiers with them, and so it is not often easy to kill them. And yet we had been at that village only once before and had never harmed a soul. Instead we had told them the gospel message, and still they wanted to kill us. Surely, dear friends, when we heard that, and realized how wonderfully God had spared our lives we could say truly "All things work together for good to them that love God and to them who are the called according to His purpose." Truly "His eye is on the sparrow and I know He cares for me."

How full of truth are the poet's words,

"God holds the key of all unknown,
And I am glad,
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

Enough; this covers all my wants,
And so I rest,
For what I cannot, He can see,
And in His care, I safe shall be,
Forever blest."

Dear friends, while our hearts are filled with praise to God for His protecting care, and His guiding hand, we trust you will join us in praise for the same, yet we are also sad at the prospect of the Bashilele and Banjemba work just now. However, from past experiences we know that when God's work is going forward Satan will try to "come in like a flood." Pray that "the Lord will lift up a standard against him." At present five or more State officials with 200 soldiers or more and machine guns are in that district fighting, and no doubt quite a number will be killed and go to a Christless eternity. Please pray that the uprising may quickly cease and God's work go forward. Pray that the Bashilele and Banjemba may see the uselessness of their native medicine,

witchcraft, spirit-worship and gods of wood and stone and the customs of Satan, and turn to the living God. Pray earnestly for the lives of our teachers in that district for they are in danger and are also enduring hunger and other privations for the sake of the gospel. Pray for us that we may have wisdom from above in dealing with this very serious situation and the problems which are constantly arising because of this trouble. Pray that the cause of Christ may be victorious and that Satan may be defeated. Pray too, for our safety as we are about a 15 or 20 minute walk from some of the rebelling villages.

Just think, in our last letter we wrote you how eager they were for us to return and how happy we were that at last the Bashilele and also the Banjemba wanted the Gospel, and then so soon Satan has again overpowered them and now instead of loving us, they hate us and our God. When we think of this, we recall Jesus' words to His disciples the night of the Last Supper, "If the world hate you, ye know that it hated Me before it hated you. . . . If they have persecuted Me, they will also persecute you; if they have kept My sayings, they will keep yours also" (John 15:18, 20). May we, like the Apostles, be able to rejoice that we are "counted worthy to suffer shame for His Name."

In a recent letter from home our hearts were made heavy by mention of the fact that there was serious consideration of giving up the Southern work of the Mission. "Retrenchment!" Oh, that word is a sad and discouraging word and somehow it seems it ought not to be given space in the vocabulary and work of the Christian who is looking to God for great things. Yes, we know that the "depression" is on, but, dear friends, there are thousands calling for help and as I read in another mission magazine the other day, "There is the solemn thought that if the opportunity is not taken advantage of in a short time it may be gone forever. The world says, 'WAIT'—wait until the depression is over, wait for a more opportune time," but when will a more opportune time come to carry the Gospel to the thousands in our Southern territory, many of whom are dying daily without our Savior, the Lord Jesus Christ?

Dear coworkers, God will bless each one who has helped support this work this past year, so let us press forward to a steady advance this coming year, forgetting about "retrenchment." Does not God say to us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2)?

With the thought of retrenchment pressing on our hearts, with the fields white unto the harvest continually before us, and yet such great dearth of funds to carry on this needy work, and besides the Bashilele uprising in our midst, not to mention other things, we are feeling the weight of the cross quite heavy these days, but Jesus whispers, "My grace is sufficient for thee," if we will but trust Him and rest in Him through it all, for surely,

"The cross is not greater than His grace,
The storm cannot hide His blessed face. . . ."

With hearts praising "God from whom all blessings flow," Until He comes,

Archie and Evelyn Graber.

Kalamba Station, Sept. 24, 1933.

Dear Brother Eash:

Sometime ago we had Revival Meetings at our station, during which 156 souls have expressed their desire to follow the Lord. Of course we, who are acquainted with the work, know that we could not call all of them converts, because to many it is merely a start in the things of God. They yet realize very little of all there is involved in being a Christian, so they are enrolled in what we call a "Convert's Class," where they are enlightened in the things of God and are instructed as to what is expected of them in order to be followers of Him. It is true of the work here as well as at home, many are earnest seekers and are willing to go all the way with God, but it is also true, that many find the cost too great and are soon ensnared and return to the former customs. We thank the Lord that the above number also included backsliders who returned not only to the Lord, but consecrated themselves to His service, some having already entered, while others are preparing themselves to that end.

A couple of weeks after the meetings, on a Sunday afternoon, we had a thrilling open-air service in front of our chapel where a bonfire was made of all the medicines and fetishes which were given up during the services. Looking at the things as they were piled before us, were you to ask our opinion about them, we would say, "Such trash!"

Old dirty pieces of string, pieces of wire wrapped around with strings besmeared with their medicines, goat horns, fetishes, etc., and to have them out of the road we consider a sanitary measure, but to these people, these things mean everything, their protectors, their health, their all in all, givers of life to them. Before the fire was set to them, as each piece was being held up and an explanation given on same, many of the younger people had a good laugh over them, but later in the message it was pointed out to them that no doubt many laughed because they saw the absurdity of these futile things, but in reality it was not a matter of laughter but of pity because Satan had so many people blinded and bound so that it becomes so difficult for them to trust the living God.

Just recently, we took a short itinerary trip with the children in one of our districts and were much encouraged. Two of the villages we visited were in the Batshoke tribe. The one teacher had just begun his work so we did not look for any results, nevertheless, there were some. Many of the children came running to meet us with their slates in their hands and were proudly exhibiting their work to us. Having a graphophone with us, we got off, played a few songs which greatly attracts the people, gave them words of encouragement, and went on. The people were very happy to see us and the children especially, draw curious crowds together. In the next village, the work has progressed quite a bit along the educational line, for there were several pupils who were in the 1st, 2nd, and 3rd Readers. We are welcome wherever we go among these people for we are hailed and cheered by all the crowds that can get together, both in coming and going. The two other villages we visited were among the Baluba and Lulua tribes. These are much more advanced than the former ones because the work has been among them for many years. We especially rejoiced over the many young men who are taking their places in the ranks of the Lord and are not idling their time away, but are faithfully attending the outstation schools, many having gone as far as the outstation teacher is able to take them. We encouraged a few to come to the station to complete their training and consecrate themselves to the Lord's work, but since the depression times still exist and things often look pretty dark, we cannot stress the point, as we could not take care of the many young men if they would come to us.

In whatever village we camped over night, we held services in the evening, and the first one being quite a large village, there was an attendance of at least 350 people. It makes quite an impressive scene as our gasoline lantern lights all around us in God's open air, and the crowds, both small and large, crowd around us. We know most of them come out of curiosity, to hear the music or to see our things for they always think our wealth is unlimited, but we know that as God's Word is lifted up, it is not in vain. The little flocks of believers especially come and tell us how happy they are to see us and we are confident that many are strengthened and encouraged to press on in the battle of the Lord against sin and Satan.

In the next village we camped two nights. The crowds were not as large there because at present there is quite a bit of Catholic opposition, but our pretty good sized chapel was almost filled to capacity. The first evening at the service, we and the children rendered several selections of special music, but the next evening, we were pleasantly surprised and delighted when a local quartette rendered a couple selections of real negro spirituals. It indeed was a treat to hear them! They were not as polished as if they were under a white man's training, but were very original which added much to the charm of their singing. After the service, we invited them to our house and nearly all the Christians came along too, and we sat in front of the house, exchanging songs. They inspired us greatly with their selections, and expressed much pleasure when we gave them a few of ours. We continued thus in songs and fellowship till almost midnight, when they were dismissed with prayer. We extended the sextet (for they are a sextet but two of them were not at home when we were there, so then they were just a quartette) an invitation to visit us at our station where their good singing will be an inspiration to us all. In turn we offered to teach them new songs for which they were very glad.

While we were near Tshikapa, the headquarters of the Diamond Company, where natives from all over are working, we drove in there to see the Christians employed there. They come from all over but have grouped themselves together in order that they might serve their Master and be faithful unto Him. A lay member, one of their number is a

leader among them who brings them the Word, and periodically our overseer in that district ministers unto them. They too, were very happy to see us. There too, we also had a service with them and after a few encouragements, we were obliged to leave them. As we were getting ready to go, they crowded around the car, and some of the women told us, "Now you are going, and are leaving us in the dark again." We assured them it was not necessary for them to be in the dark, but if they walked close to Jesus, He is more than any light to them.

Thus the outstation ministry is a great one and much needed, but because we are so few at the station, with its many demands and often shortage of funds, we are not able to be out as much as is needed. Again coveting your prayers for this work, we remain,

Yours in the Lord's Vineyard,

Martha, Alvin, Lois & Charles Becker.

Nyanga, October, 1933.

Dear Friends of the Messenger:

Greetings with Psalm 111:1, "I will praise the Lord with my whole heart." We have so many things to be thankful for, as the Lord has been so good to us here in the past month. We have all kept well, that is we Missionaries, which seems to me a great blessing.

The rains have come and gardens and fields look beautiful again. Even the children seem more alive in the rainy season. Although it seems to be a month for sores, we have given 1600 some treatments; mostly they come with sores. We have been kept busy with the sick; a number of sores have healed, but again new ones have come.

The school is in full swing now and a number have made good progress in school. It seems the children are anxious to study. Last night when the oldest girls came to my house for a meeting, they named some of the younger girls that were promoted and they seemed to take pride in it, that their younger sisters were getting ahead. Quite a number of boys have come in from the out schools to attend the station school. We hope and pray that the Lord of harvest will call many into definite work, to teach and tell their own people of the living Savior. We have been able to place 7 teachers in new out stations, all praise be to the Lord.

We have also faced discouragements this last month. From the Akongo tribe they came with some kind of a theory, or they called it medicine. They told the people that the Kisupa or the great spirit would come and give them so many things, all good and new, and that after eating of some kind of their medicine they would live forever. Of course the story appealed to them, especially to the older people that are still so stupid in their superstition. It was readily accepted; even the villages near the Mission accepted. Generally six men were appointed as leaders, a house was built in the grass near the river away from the village, and all their medicine and what belongs to it was put in the house, and the game was on. First, every one was given medicine which would give life forever. They told the people that when the State man would come to imprison them, they would vanish, turn either into grass or trees and so on. There is a lot more to it (it was very much like what they had in the Kitwit District a few years ago). They began to sell their animals, eat their peanuts and other things were done. They would wait until dark, then go to the house and dance to the great spirit that would come and give them so many good things. They practiced other things too, such as catching a snake by the tail, which was caught in a flour sieve. Because of their medicine the snake was not to bite them but the snake was as bad as ever and bit the man. This man came to us for help, telling us the snake had bitten him while asleep. Knowing what had happened we did not question him much but tried to help him and he did get better soon. Afterwards, we heard that the people had been greatly surprised that the Mission had been so good to the man that was bitten by the snake. We had warned them many times not to accept the medicine, but they refused to listen. In Psalm 109:8, we read, "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions." Truly they have had to suffer for their folly, yet we know that the Lord has forgiven them.

When it did get so bad the State man came to stop them, and the soldiers went after the leader, they ran now quickly to their medicine house for refuge, but they were not turned into something else, as they believed, but were taken by soldiers as prisoners. When the people saw that nothing happened to the leaders, and that they were taken by the State man, where they still are, and also when our Apedde saw that it had cost a number of lives in the Akongo tribe, because

they did not surrender, they began to turn. Truly Satan had fooled them. The sad part of it all was that many of our Christians were drawn into it, hardly knowing what it was all about. Satan is very subtle, how he blinds his poor victims!

We praise the Lord that He has heard and answered our prayers, and that our people have turned. It is like a calm after a great storm. How good it is to trust in a living God! Pray for the Lord's work here, and especially for our Christians that they may get real strong to stand the test, and that the Lord's name alone be exalted among our people. Kornelia Unrau.

Charlesville, Africa, November 3, 1933.
Dear Friends:—

As I sit here writing you a letter I seem to remember, that a year ago to-day we said Good-bye to our native land, and turned our faces toward the Congo land. And my, what a year it has been, a year of many experiences; some new ones, some happy ones, some sad ones, and some old ones. But I can truthfully say it has been a year of joy and blessing as we review the past and see how wonderfully the Lord has kept us in His loving care. I could not begin to even number the blessings we have received since we began our work here.

As you probably know from previous letters, I have charge of the women's school work, and also lately have charge of the women's evangelistic work. I enjoy this work very much and find it very interesting in teaching the native women how to read and write.

The majority of the women do not know how to read or write; nevertheless most of them are eager to learn. Their hands are so calloused and deformed from hard work that sometimes it takes very much patience to even write the ordinary alphabet. Some are past the teaching stage, but still they want to learn. I have school three afternoons a week for them, from two to four. And I find that by giving each one personal attention, by holding conversation with them about their ordinary life in the villages, and taking a personal interest in their problems, one can do much more work with them. The women have been treated so very roughly in the past and have been so much disregarded by the other natives that they find joy in life when a white person takes a personal interest in them. At times I go to the village and watch and talk to them while they are preparing their food or doing other domestic duties and I find one can draw them out and they become very friendly.

I try to teach them how to read and write by the use of charts, blackboards, slates, and readers. I have been trying to teach at least one Bible verse a day by printing it in large letters upon a chart and teaching it to them in this way. All this is done by a native station girl who is under my supervision, as I have a Bible class of women to teach at the same time. I am at this time teaching a group of about eight women, The Life of Jesus. It takes very much studying and preparation to teach the Bible in the native language. However, I enjoy it very much, because I have always enjoyed teaching the Bible.

On Wednesday afternoon I teach twelve women a Bible lesson, and they in return go out to twelve villages the next day to teach the lesson to the women and children and make a plea for them to turn to God. I try to visit at least one of the meetings each time, and quite often get to visit two of them during the afternoon. Of late it has been very hard to get them interested enough to let their work go long enough to stop and hear the Word of God for about fifteen minutes. I guess they think that if they will let it drop for a minute or two it will probably run off. When I go to the meetings I go from house to house and gather them up, and coax them to leave their work for a few minutes of meditation. Even though you do beseech them and work hard it seems that Satan is almost getting the upper hand at times in hardening their hearts. So I do earnestly request that you remember the women's work in your prayers.

On Sunday I have charge of a group of small girls in the Sunday school. Sometimes I teach the lesson myself, and at other times I put it in the hands of a native teacher. We have learned and also have been told to teach the native how to do the Christian work and let him reach his own people. The work is a much better success, we find, if this is done. A native knows much better how to reach his own people than a white person does.

Hoping that this letter may be of interest to you, and that I may hear from some of the readers in the near future, I am

Yours in the Master's service,
Mrs. R. F. Schnell.

Mukedi, Nov. 10, 1933.

Dear Christian friends in America:—

There seems to be no time when we do not find some work to do. This evening it is raining and so that gives us an opportunity to write a letter or two perhaps. Had it not rained we would be having choir practice with some of the boys and girls, in preparation for the coming Conference, which is only about three weeks away.

We are very glad to say that the Moser family has arrived and we are enjoying their help by this time, although they have not gotten settled down entirely, due to some breakage in their Montgomery Ward order, but that will mean some temporary arrangements until the adjustments can be made with the Insurance Co. It will mean a new stove almost in its entirety, but we have been well satisfied with the adjustments that have been made; however the inconveniences are quite bad. After all, those are just some more things that the missionaries must expect in their lot for it is a long way for boxes to travel, and the way freight gets handled it is a wonder that things do not come in much worse condition.

Ordinarily one stays at home when expecting company, but there are even exceptions to the rule here in the Congo. We were anticipating the arrival of the Moser family at any time when one of the teachers in the outstations called me to his village, and so, thinking that it was very important that I go at once, I left with the anticipation of coming back in a little while, that is, in about two days. But it so happened that I was in the path about five days, and so on the 26th of October when Mosers arrived, I was not at home but was on the way at the time, and then I made my appearance about two hours after the time when I should have been here to welcome them back to Mukedi. It appeared that it was more appropriate for them to welcome me to Mukedi than for me to extend them that greeting.

We are very grateful that we have a stateman that is fair and has an interest in our work. On Saturday evening he was invited to our house for supper and he gladly accepted, and then he stayed with me for about three hours, talking French, as best we could make each other understand. It is not so difficult when there seems to be an interest between the two parties that is a bit mutual. I am not inferring that this stateman is a Christian, but at least he realizes what fair treatment is, and he seems to favor our mission a little more than the Catholic Mission, for which we are very grateful indeed. When the stateman is against you there is almost no hope, for they can tell the natives to do most anything and get by with it, for the natives are afraid to say anything about it to anyone. We are now hearing some of the things that the former official had told some of the chiefs. It is now coming out that it was his advice to get rid of our teachers in the villages and that is exactly what one of the teachers was compelled to do.

Thanks to our heavenly Father for answering prayers, and for His mercies toward His servants in their efforts for Him.

Pray for us daily that we may be faithful in all our many duties, and that His will be done.

In His love,
V. J. Sprunger.

Mukedi.

Dear Readers of the Messenger:—

Many of you are interested in our return to Mukedi in Belgian Congo, and you may be pleased to know something about the trip. So I am going to write this letter which is going to be more than two months long. However, I shall only give the dates and some items of interest along the way.

Aug. 17. Said goodbye to the loved ones on the farm, and left for Grabill in our Ford. The farewell meeting at this place was attended by a number of the Mission Board members.

Aug. 18. Stayed all night with Mr. and Mrs. N. Sprunger at Wadsworth, Ohio, the parents of Vernon Sprunger, who is now at Mukedi with his family taking care of the work in our absence.

Aug. 19. Arrived at Shamokin, Pa., at the Miller home. Had a lovely trip over the mountains in Pa.

Aug. 20. Spoke Sunday morning and evening in the home church of Sisters Bertha and Mary Miller.

Aug. 21. Spent Monday here sight seeing between showers. This is a coal mining section.

Aug. 22. Started from Shamokin, Pa., for New York in a heavy rain. Had storm and rain almost all the way. Bad driving on these winding mountain roads, but the Lord protected us and we arrived safely at New York.

Aug. 23. Took the Ford to the steamer, and got her ready for the ocean trip.

Aug. 24. Secured our passport visa, looked after cargo and baggage.

Aug. 25. Our steamer, the S. S. West Irmo, was to leave at noon to-day, but they did not get all the cargo loaded, so the sailing was postponed one day. Spoke at a New York downtown Mission this evening. Many hands were raised for prayer, and five responded to the altar call. Our one day delay in New York was not in vain.

Aug. 26. Had a lovely clear day as we sailed past the Statue of Liberty out into the deep blue sea. There are three passengers besides us, all going to Liberia, West Africa —a lady missionary, a colored girl who has been in America for her education, and a man who is in the employ of the Firestone Rubber Co.

Aug. 27. Our first Sunday at sea. We are with you in our prayers to-day at Conference at Pioneer, Ohio.

Sept. 2. We have now been at sea one week. Nice sailing so far. Stopped at mid-ocean for four hours to-day while they did some repairs on the engine. While stopping the sailors did some deep sea fishing. As a result we will have some fresh fish for supper. At 4:30 o'clock the ship bell rang and the whistle blew. Everybody, passenger and crew, had to report at the life boats for a fire drill.

Sept. 9. Two weeks ago to-day we left New York. Fourteen days seeing only water, water, and more water. It was 10 o'clock at night when we sighted the flare of the lighthouse at Dakar. It was dark as black cats, pulling through a heavy gale, and a rough sea, we dropped anchor just outside the harbor about two hours later. How they can lay out a course across the briny deep and keep on it so that they arrive at the exact place they are headed for has always been a marvel to me.

Sept. 10. Dakar. From now on the remainder of our steamer trip will be along the West Coast of Africa, calling at different ports to discharge our cargo.

Pulled up to the docks at 7 o'clock this morning, and by 3 this afternoon we were leaving again.

Sept. 12. Bissao. They tell us that at this port the leopards are so numerous that people are unable to keep dogs. Leopards, as you know, prefer dog meat in their diet.

Sept. 15. Conakry. Discharged cargo here to-day.

Sept. 16. Freetown. This is a beautiful port, the mountains rise high behind the town till some of the peaks disappear into the clouds. Also an important port; three other steamers called during the few hours we were here.

Sept. 18. Monrovia. This is the capital of Liberia. It is here in Liberia where the Firestone Rubber Co. has plantations of rubber trees, a total of more than fifty thousand acres. We are now the only passengers. The other three left us to-day.

Sept. 21. Port Bouet and Grand Bassam. Called at two ports to-day and discharged more than three hundred tons of cargo.

Sept. 22. Takoradi. Someone in this town is going to have a new car or truck to drive soon, for we unloaded nine carloads of Chevrolets here, also seventy-five tons of Pillsbury Best XXXX flour.

Sept. 23. Winneba. All the cargo at this place went to shore in surfboats. We had quite an exciting time for a while when a boat overturned and ten natives and ten drums of motor oil found themselves floating about in the ocean.

Sept. 24. Accro. An English steamer was here when we called. She was loading 2,500 tons of cocoa beans to take back to her country. That will make a lot of chocolate bars.

Sept. 26. Lagos. A nicely built up town with a white population of more than two thousand.

Sept. 29. Santa Isabel. A most picturesque village on the side of the mountain on the Fernando Po Island.

Sept. 30. Duala. This is a river port. It has been a typical rainy day for the tropics. As a result we did not get all the cargo off before the tide changed, and will now have to lay over till to-morrow forenoon.

Oct. 2. Kribe. From our last port to here we saw a river port where five steamers were sunk during the World War. Some of the masts of the steamers could still be seen sticking out of the water.

Oct. 4. Bata. Another one of these ports where everything has to go ashore on surfboats. Yesterday we saw the only water falls in the world where a river falls directly into the ocean. The falls are about 50 ft. high.

Oct. 6. Libreville. After leaving from here we will have only 30 miles to go to the equator. From then on we will have the sun a bit to the North of us.

Oct. 9. Port Gentil. Were here two days unloading cargo.

Oct. 11. Pointe Noire. While waiting for

lighters the sailors did some fishing. Burnell also fished and caught one. They also caught a few sharks, but their lines and hooks would always break before they could pull them up on board. Some of them must have weighed over two hundred pounds.

Oct. 13. Boma. Here is the Mission headquarters under which my cousin, Fanny Schindler, is working.

Oct. 14. Ango-Ango. Discharged the remainder of the gasoline and kerosene cargo here and docked for the night.

Oct. 15. Matadi. Arrived here this morning, Sunday. Because it is Sunday to-day there is no unloading, so we stay on board also.

Oct. 16. Took the Ford off this morning, and tuned her up for the trip up country. Are spending the evening at the Swedish Mission.

Oct. 17. San Salvador B. M. S. Mission Station. Came a hundred and twenty miles over the mountains. Two white men were killed a short distance from here a few days ago while out hunting elephants.

Oct. 18. Kipokolo B. M. S. Mission station. Talk about mountain climbing! Well, we climbed something to-day that was five miles from where we started up till we reached the top, going in first and sometimes in second gear. (Speed).

Oct. 19. Samba Coja. Left the Mission at 8 o'clock this morning. Have now come 225 miles. Not such a bad distance for African roads. The sun will soon be down so we had better put up for the night.

Oct. 20. Malange. Good trip to-day and are now here at the Methodist Mission.

Oct. 21. Believe it or not, but to-day we had "real for sure" fresh strawberries and cream. The Mission station is at a high altitude; therefore makes such possible.

Oct. 22. Sunday. Enjoyed a blessed and profitable day with the missionaries here to-day.

Oct. 23. Xassenge. Had a hot day driving to-day. Not so many mountains any more. The country is now rolling and somewhat wooded. A deer ran across the road in front of us this afternoon, and some time later Emma saw a bushcow shaking its head at us as we went by.

Oct. 24. Saurimo. Were stuck in the sand to-day. Had to rebuild a broken and washed out bridge before we were able to cross.

Oct. 25. Traveling. Were detained about 5 hours getting a permit to cross the zone of the diamond mines. As a result we had about that much or more night driving to do. Then stopped and camped for the rest of the night. Saw a number of antelope, some deer, and a buffalo to-day.

Oct. 26. Mukedi. This brings us to the end of our ten thousand mile trip. Arrived here, back home, about 5 o'clock this afternoon amid shouts and cheers. Everything was black with natives around us and the car, while they were saying, "Wabanda."

We are very thankful to the good Lord for His protection and care all the way. And we also want to thank all of you who by your gifts and prayers have made it possible for us to return to our work and station at this time. We covet your prayers as we start our new term, for the success of the work will largely depend on you.

We are yours in His glad service,
Henry, Emma and Burnell Moser.

EXCERPTS FROM LETTERS

Miss Emma E. Richert, a former missionary—"The September number of the Messenger just came to me this evening and immediately I read every word of it. Am sending $5.00 for the support of the work in Africa. Although it was my privilege to be in Africa only one short term, I have an impetus and impression for life that time cannot efface. As I know from experience the desperate needs on the mission field, I give my first tithe from teaching in an American public school since returning home from Africa, back to that work. Greetings to the Editors, the missionaries, and also to the native workers and Christians."

Rev. F. J. Enns on September 16th—"We are also experimenting with stone found here last spring, in building a small house to take care of visitors. For the present the doctor will live in it during his stay here. We are much elated over the promising results from the stone and look forward to good permanent buildings at very reasonable cost."

Dr. Unruh on September 3rd—"I have been here at Charlesville now for about three weeks and find the general equipment a bit better than at Kalamba. Have had the clinic running now for about two weeks and am handling considerable more cases than at Kalamba. Am also lucky in having

two more boys to help me—one from Nyanga who graduated at Luebo, and another one who has partially finished the course at Luebo. Both are very good and certainly take a lot of work off my hands. They do practically all the treating so that all I do is diagnose the cases and prescribe treatments. They also help much with laboratory work. We have quite a variety of cases here now. Are treating eight leprosy cases. Since there is no compound for them, we send them back to their villages. Then we are treating a few sleeping sickness cases and a great number with venereal diseases. Outside of those there are the general run of cases—wounds, diarrheas, eye diseases, etc.

During my stay at Kalamba I have seen some things that I had often heard about but never seen. They had a series of evangelistic meetings and old hardened heathen brought their idols and medicine contraptions to be burned. People may doubt the power of the Gospel of Christ and its freeing and atoning power, but it certainly shows its power here. These old hardened heathen certainly need a powerful power to make them give up their old idols."

Erma Birky on October 22nd—"Vernon is in the district now. He did not want to go since the Mosers may drive in here any time, but a chapel was struck by lightning and burned. One of the natives in that village had said he was going to kill the teacher with his medicine and when the chapel was burned the other natives took it for granted that the medicine was effective in attracting the lightning. Kituka is the teacher. Perhaps you will recall him. Please do not judge him too harshly for becoming fearful and wanting to leave his work. In interviewing the Christians I find that he has been instrumental in turning more people to Christ than all the other natives in this district together. He just had a little of the Jonah and Elijah experience."

A. Becker on September 21st—"We are experiencing quite a difficulty in trying to conserve the work at Ndundu. So far Kleinboy has not returned and we have little hope that he will. We have word that he has started another place of work somewhere between Ndundu and his former home (in Southern Angola). If it were possible to follow up and conserve the work he would be a great help to the mission."

A. Becker on August 15th—"The new tribe mentioned in earlier letters is the Badinga. The work in this tribe was opened in 1928 and we now have six teachers there. The seventh is going out soon. They can use very little of the Baluba-Lulua language so the teachers learn their language and then translate into it as much as they are able. There are only about 11,500 Baluba-Lulua (including the Bakanfuyi and Kambulu) in the Kalamba District. The Badinga, Bakete and Lunda are near relatives of the Batshoke and can properly be counted with them. Of these latter there are more than 60,000 in the territory to the Tshikapa River. . . . The outstation teachers have just been in at the main station for their pay and spiritual help. We are very much encouraged with their reports. Surely the 'Lord hath done great things for us whereof we are glad.' They report approximately 336 professing Christians in their villages. We have just closed a local revival meeting which lasted a week and a half, during which time 156 came out for prayer, indicating their desire to follow the Lord. Last Sunday afternoon we had a bonfire when we burned their native medicines and fetishes."

Russell and Helen Schnell on November 24th—"Last Sunday we had a blessed time at the Kasai River. Mr. Graber and I had the privilege of baptizing 62 converts. In the afternoon we had communion services in which at least 400 participated. Although there are many problems and palavers to contend with every day, Sundays like the above are surely refreshing. However, the more that we are getting into the work, the more we enjoy it. It is a joy to be in the Lord's work. Although I do not yet have a budget for printing, I am attempting a job for Nyanga station. That is the printing of a 60-page book in the Bapende language. This helps a few of the boys to learn printing and no doubt Nyanga will greatly benefit from it as their previous booklet was very small and limited."

Russell and Helen Schnell on November 2nd—"I believe that in the near future, if financial conditions improve, the print shop will prove a real asset to the mission, not only in the way of doing small job work, but mainly as a means of printing gospel tracts and literature written by our own mission-

aries. . . . The natives often wonder why there is not such literature prepared by C. I. M. missionaries rather than always depending on the A. P. C. M. . . . Probably sometime you may interest some persons who will give toward the printing of Gospel literature, who otherwise would not give to missions." (This is a good suggestion and some reader may feel led to respond.—Editor.)

A. D. Graber on October 20th—"After we had given out the clothing the last time the boys all raised their right hand, and with one accord said, 'Thanks', and sang a song. They ask me to inform you that they appreciate your kindness in sending the clothes so that they can go to school and learn the affairs of God. I too wish to thank you for your effort in making this work possible." On October 6th—"The Bashilele work looked very discouraging for a time but we are grateful to God for hearing and answering prayer in that they again are asking for our teachers to return and help them. However some are still unwilling to submit to the orders from the State. Will you please ask your prayer helpers to continue to remember this new work in their prayers?"

A. D. Graber—"Accompanying is a list of 36 additional boys and 21 additional girls who wish to be enrolled in the C. I. M. Prayer Band."

H. H. Moser on October 28th—"We are glad to be back home again at Mukedi. We are very thankful to our heavenly Father for giving us such a nice trip all the way. We arrived here on Thursday evening, October 26th, amid shouts and cheers. Burnell was the big attraction. Everyone was amazed at how he had grown. . . . The trip up country by auto took us ten days, stopping for Saturday and Sunday at the Methodist mission at Malangua in Angola. We traveled 1400 miles to get from Matadi to Mukedi. In places the road was not any too good. There were a lot of hills and mountains — and much sand — but we are very grateful that we had no serious mishap along the way."

Manheim, Pa.

(Erisman's congregation)

Dear Herald Readers:—On Tuesday, Dec. 5, we had the privilege of hearing Bro. Elam Stauffer's farewell message at Erisman's. Surely the Spirit was present with us as our brother spoke on II Cor. 5:14, 15, "For the love of Christ constraineth us." Truly our hearts were moved as we heard him tell of the love of Christ which impels men to serve Him, even to the extent of leaving home and friends, and the comforts of civilization, to carry the glad tidings to those who never heard them before. The message was not long but it went to the hearts of those who heard it, and will live in the memory of all who received it. We praise God for the many expressions of good will which were extended to him as we gave him the parting hand. We know that the brotherhood is united in this great work, and trust the Lord will use us to His honor and glory.

On the day following this meeting it was our unexpected but glorious privilege to go to New York where about fifty of our people saw Bro. Stauffer cut the shore lines on the first lap of his journey to Africa. I wish I could portray those parting scenes just as they were enacted. It surely was a never-to-be-forgotten experience for all who saw it. There was no marked demonstration, no disturbance, no great outward show of emotion, but rather a calmness; a reverence; a sweetness that can only come from a heart wholly yielded to the will of the Master. Its power was more in what we felt than what we saw or heard. It was the love of God, the spirit of devotion, and the gladness of service all blended together and springing forth as a fountain of glory flowing away in a river of joy. Now think of "the peace of God which passeth all understanding" hovering over this parting scene and resting on every heart, molding us all together as one in Christ Jesus. This will give you a glimpse of the "joy unspeakable" associated with our mountain top experience, but we are far too weak to do justice to the occasion.

Yes, this was a glorious experience, but, brethren and sisters, remember that the path of duty takes us through the valley as well, where trials, temptations, pain, and distress may afflict them. Pray, oh pray for them. We are grateful to Bro. Orie Miller for his willingness to accompany Bro. S. on this project and hope that his experience in foreign relief work may be a great help in establishing a mission where the Spirit directs. We ask the blessing of God on him and all those who are dear to him, and pray

that he may be restored to his loved ones again.

Sister Stauffer and Bro. and Sister Mosemann expect to join Bro. Stauffer next spring. May God bless them and prepare them for this work. We would like to express our sympathy toward Bro. Elam and Sister Elizabeth, but we fear the tenderest words at our command would wound instead of comfort, so we simply say, "We love you." We know that nothing but the love of Christ could prevail on you to separate, and we pray that God may keep you both under the shadow of His wing and so order events that you may be united again in glad service for the Lord, and that the sacrifices which you are making, may work out to the honor and glory of God, both in the work abroad and also in the Church at home.

We sum up this closing year by saying—our joys outweigh our sorrows, and we have much to be thankful for but nothing to boast about. Elam B. Longenecker.

—Gospel Herald.

TYPICAL BIOGRAPHIES

I. David Njoko

Njoko's (elephant) father was the blacksmith, or rather one of the village blacksmiths. He had three brothers who were also blacksmiths. The position in the tribe is inherited and they were expecting Njoko to accept the honor, for the blacksmith is next to the chief of the village in authority. Njoko's father had two wives. Since we are at Mukedi, Njoko's father and his brother and a friend of theirs had a feast of human flesh. There was a Mumbunda man who was mad at some one at Mukedi and cursed him. The Mukedi man died and so they watched for the Mumbunda when he went in the path and killed him for the feast. Njoko says that he does not know that he was ever given human flesh, but he said he often ate meat not knowing what kind of meat it was.

Njoko went to the village school much against his father's wishes. His father often scolded him and threatened to whip him, and even refused to give him as much meat to eat as he would like, saying he must not go to the white man's school, but Njoko went even in spite of this.

Njoko went with the teacher to Djoko Punda, a journey of six days walk. At Nyanga, one of the teachers there, a half-brother of the teacher, joined them. When they were a little way from Nyanga, Njoko took sick. He had such severe pain in his abdomen that it caused him to faint. He saw the two brothers go off in the high grass and supposed that they thought that he was dead and were leaving him. The brothers were alarmed because one in their care from another tribe was so ill, and they went away to pray. Njoko said he was only partly conscious and thought they were gone a long time. When they came back, his pain stopped and he got up, took his burden and started off. He says that his pain was finished and he didn't even feel weak. They remarked that the Lord healed him, and he says that is when he accepted the Lord as his Savior.

Njoko came to the mission soon after we came here, but because he wanted more pay, left and went to the village again. His father insisted that he help him. He was ill with sleeping sickness. Njoko stayed with him until he died, then he came to the mission. The question of big pay does not seem to enter into his thinking as it did formerly.

Njoko is the teacher and preacher at Luozo (Rice), a large village a short day's walk from here. He has been there less than a year and says there are four in the village who have accepted Christ. He reports that almost his whole school say they want to accept Christ, but he says their lives do not show any change. There are quite a number on the mission who say that Njoko was used in bringing them to decide for Christ.

Since Njoko is at Luozo, the village was quarantined for dysentery for a number of months. Njoko and his two little children had it and were isolated. Their house had to be burned because of it. The little girl never recovered from dysentery, and after suffering a number of weeks, died. Njoko is never very strong. He has had sleeping sickness, and has some of the symptoms now, but the treps have not been found in his blood.

* * * *

II. Simona Kidiongo

Kidiongo's mother and aunt were poisoned because of a goat palaver. The Chief Senga of Nzaji accused one of the relatives of being a witch doctor. Of course he denied it but was told to prove his innocence by drinking the poison cup. He went out to the plain, tied a palm leaf around his ankle and drank the poison. To prove his innocence it was necessary that he vomit and throw the poison off. He vomited and was declared innocent.

According to native custom the chief

should have given a goat to this accused man after his innocence was proved. Senga did not do this. Later, Senga married Kidiongo's aunt. The old palaver was recalled and he now paid the goat. The goat was accepted, killed and eaten, but this time the one who received it failed to invite some of his relatives from the village of Munzombo. This angered these relatives and they poisoned both the mother and sister of Kidiongo. The aunt who married Chief Senga became insane and remained so until she died.

Kidiongo went to Mukedi station to escape being given as a slave. His uncle was a salesman for the Company Kasai and had to pay for some goods that he had lost. Since he had nothing to pay, he decided to give Kidiongo in payment. When they went to get the boy he resisted and finally cut himself badly in the abdomen with a knife which he possessed. He did not want to go and be sold as a slave. The scar from the knife cut is still on his abdomen. He was taken to the old chief, Kalangonia, who was to pay six or seven pieces of cloth (each about seven yards long) for him. They told him that he was to be in pawn until he could be redeemed. Chief Kalangonia brought out a goat to seal the bargain (which was an indication that the boy was to be a slave for his entire life), so Kidiongo protested violently. They finally let him go and since he could no more stay in his own village he went to the Mukedi mission.

Kidiongo does not seem to know when or why he accepted Christ but he is positive in his mind that he is saved and has everlasting life. He is a half grown lad and is still in school. On forenoons he goes to a near by village where he does practice teaching and in the afternoon he studies in the station Bible school. (Kidiongo can be supported while he is in Bible School for only $15.00 a year.—Editor)

BLACK DIAMONDS

Miss Elsa Schlayer

They shall be mine . . . when I make up my jewels.—Mal. 3:17.

Let me give you a picture of an African village with tall cactus or other plants growing along side the huts. In front of these plants and along the roadside, there are sticks put together like tables. These are altars upon which they put their sacrifices so they may have favor with their gods. From the direction of the river we hear the singing and dancing of natives; they have been there for some time. Their bodies are painted red and in their hair are thick clusters of mud. They are dedicating themselves to Satan, because they fear him for he is an evil spirit.

The witch doctor, with his cruel methods, is cutting a deep gash into the body of a child to let out an evil spirit which is supposed to be causing him pain. He pours in boiling hot medicine and covers the wound with dirt. About a hundred people are sitting with bowed heads, swaying back and forth to the chanting of a weird tune; a relative has died and they are mourning for him.

A crowd has gathered at another hut; a corpse is being lowered into a grave; a woman is let down with him. She must call on his spirit to find out if he is at ease in the other world. The mourners are throwing themselves near the open grave, screaming and beating their bodies, cutting themselves and putting ashes upon their heads. Dear reader, this is a picture of dark Africa, lost in superstition and sin. These are the conditions that prevail around our station at Fort Crampel.

Africa is known for its rare diamonds. To look at the rough diamond in your hand it does not seem possible that this stone can be so valuable. There are also other diamonds that are still in the rough, black diamonds. They are human souls. They can be shaped and fashioned by God's skilled hands. They will then stand forth far more radiant than any earthly diamond ever has or will.

We have a number of these precious diamonds at Fort Crampel which are a blessing to us all. One only will I mention. Most of the time he is evangelizing amongst his people. He comes back with a radiant face telling how God has blessed. One day we stopped at his house; it is made of mud. At the back of his house there is a little room enclosed on three sides. All that was in the room was a little native stool. He told us this was the place where he prayed and read the Word. What a precious sanctuary, the place where he communed with God, the place where God was moulding and shaping this black diamond and fitting him for service! Do you wonder that he always wears a smile and speaks of God's blessings? There are

(Continued on page 102)

OUR BOYS AND GIRLS

Mrs. E. A. Sommer

GOD MADE A GARDEN

God made a garden to rest His eyes
After the spaces of earth and skies;
God made a garden to rest His heart,
Where He might walk sometimes apart.

God made a garden because He saw
Life was good by a garden's law;
Flowers for love, and fruitful trees—
Soul and body may grow with these.

God made a garden because He knew
There must be work for His sons to do;
Berries to gather keep mischief out,
And a swinging vine is no place for doubt.

God made a garden just to find
Another way to be loving, kind;
And the things we see in the garden-row
Are the words He has written to tell us so.

By Katharine Atherton Grimes
—Selected.

MISSION FOR THE BOYS AND GIRLS

A child a penny gave;
With it a tract was bought,
By which a heathen Chief
Was to the Savior brought.

A little Church was built,
Men turned from idols cold,
Till fifteen hundred souls
Were gathered in the fold.

When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom like a rose.

—Selected.

A NOXIOUS PEST

Mrs. E. A. Sommer

During the years that I have been permitted to write to you boys and girls through these pages, I have told you many things about the African children. I hope that by now you feel quite well acquainted with them. This afternoon I have been thinking about something that I believe I have never told you about. It is not a very pleasant phase of their life. Have you ever thought of this, friends of mine, that throughout this great world of ours, boys and girls are quite the same, regardless of where they live, in the eastern or western hemisphere? This may seem strange to you or perhaps you are saying to yourself that it cannot be true. You may be a bit insulted that I venture to make such a statement. But regardless of whether you want it so, believe it or not, the boys and girls of every country have many things in common. However, in spite of that fact, there also are many vast differences.

Come with me to any country, any part of the world, and we will find human suffering. Wherever we might travel we will find children who suffer from earache, toothache, and many of the contagious diseases. In this very matter we will find a great difference. In all civilized countries great efforts are being put forth to make suffering more easy. People even undergo severe operations, and because of medical skill, the suffering is made comparatively easy.

Those of us who are older enjoy seeing happy, joyous, carefree childhood. We enjoy your merry laughter as we hear it ring forth from the play ground or street. What parents do not put on new buoyancy, when they hear the little ones arise in the morning with a song on their lips and the heart so merry that their eyes shine and the faces look radiant with joy? You will find very few parents who willingly cause their children to be sad or suffer. And yet, in spite of that, there is so much unnecessary suffering in the world. So many parents are ignorant regarding the care of their children. During my years in Africa, my heart was often saddened when my eyes were forced to look upon some of the sufferings of the children.

There is a little insect, called the jigger, which causes many children intense suffering. The jigger is so tiny, it cannot be seen with the naked eye and yet it somehow finds its way to a place where it may grow and expand. These little germs lodge mostly in the sand. The little bare-footed boys and girls very frequently pick up those tiny specks. They lodge around the toe nails and

immediately begin digging their way into the flesh. This creates a tickling, annoying sensation. Within a few days it has grown to about the size of a pea and the longer it is allowed to remain the larger it will become. The wise person has them removed as soon as their presence is known. The African people dig them out very cleverly with a small very pointed stick and with little distress. Although the missionaries do wear shoes and usually bathe every day, yet occasionally these little pests find their way also to their toes. A business man was boarding the ocean steamer bound for his home country when he discovered the little jigger in his toe. So many people in Belgium had asked him so many questions about this annoying little germ that he decided to allow it to remain in his foot the remaining three weeks, until he reached his homeland, so they might see the mischief it does for themselves. Unfortunately he received infection from it which proved fatal and his corpse had to be lowered into the great sea.

I have seen many, many neglected children who have dozens of jiggers growing in their feet until each toe is very large and stands out by itself, away from the others. Some have their feet partly eaten up by them. Sometimes they are brought to the mission station for treatment after their feet have become so sore, that they are no longer able to walk. And then a native, with the oversight of a missionary, begins to dig out the troublesome pest. After the foot is full of sores and bleeding, it is hard to heal and also to keep free from more of them.

I wish, dear friends, you could visualize with me the children who suffer in this and various other ways. Might you be saying it is too bad, but there is nothing we can do about it? They must live their life and make the best of it. It is unwise and un-Christian for us to take a passive attitude toward any people who are in need. I have never seen a child suffer in this way who came from a Christian home. Wherever Christ is exalted, human suffering is made easier. The Christian parent removes the noxious little pest before it is given a chance to grow large.

Do you know that during these months our missionary work is somewhat on the retreat? Because your parents are not able to help financially quite as much as they have in the past few years, some of our boarding school boys and girls must be sent back to their heathen villages. Some of the native evangelists are forced to leave their stations, which means that there will be no more schools or church services conducted there. People who were about persuaded that idol worship was worthless, may again return to them in search of peace of mind. I firmly believe that you boys and girls can help to avoid many of these tragedies. The spring days will again soon be upon us. Nature will spring forth in new beauty. The trees and grass which now appear quite dead will soon put on new life. Tiny seeds will be placed in the ground and spring forth in abundant harvest. Who does not enjoy to see growing things, who does not receive a thrill when he goes out into the garden on a beautiful, clear May morning after a night of showers, and looks upon the lovely plants and shrubs?

If every boy and girl who reads these lines would decide to have a missionary garden, I wonder how many boys and girls would be able to remain in the boarding schools in Africa. Others perhaps will prefer to have missionary hens, lambs, calves, pigs or other animals. Would it not be delightful for you to form yourselves into groups of two, three or four persons and promise God that if He will bless your efforts along this line you will promise to keep one more child in school? I believe that little groups thus formed could easily earn the ten dollars and I am sure that God would give you joy in that service. Would you not be overflowing with joy next autumn when you again return to school, if you knew that in a very real way you were helping an African boy or girl to also go to school for another whole year? Ten dollars will keep one of these dear children in school for an entire term. Will you do your best? I believe you will.

BLACK DIAMONDS

(Continued from page 100)

many more like him and still more that have not yet been found, they are still in the rough. Pray that we may gather these diamonds for Him, that He may shape and prepare them to win others for His glory.—Mid-Missions Bulletin.

"Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

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